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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

MAY 20 to JUNE 19

Healing: Thine healing Spirit gives life to my mind and health to my body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Thy Spirit of plenty is ever with me, and I rejoice in perpetual prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

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UNITY

Devoted to Christian Healing

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Divine Help in Troubled Times

BY ERNEST C. WILSON

IS THERE ONE law of God for times of outward peace and another for times of war and strife? Does the help of God that we have so often received in times of personal challenge fail us when there is widespread outward turmoil?

There can be only one answer to that question for the practical Christian. That answer is, No!

God is still mightiest of the mighty. He has not left us bereft and forsaken. God is still the help of His people. He still answers prayer. All that He truly has said through His prophets in the past is still true. With Him is "no variation, neither shadow that is cast by turning." As true now as in any time past is His promise

> "A thousand shall fall at thy side,
> And ten thousand at thy right hand;
> *But* it shall not come nigh thee."

Nor has He canceled His promise that "he will deliver thee."

However God has not promised us that there will be

no changes in the world. Changes are an inevitable part of this mundane plane on which we have incarnated; but His principles, His laws, do not change. He always has been and always will be with us to guide, to govern, to protect us when changes come.

It would, I think, be possible for us to trace to human causes the troubles that have come upon the world. The assertion could be supported that we ourselves have contributed to the adverse conditions that seem to be thrust upon us from without. That does not change God, it does not change the fact of our need, nor does it change the fact that God is our help. He is our help not only in needs for which we are not responsible; He is our help in every need. He is our help in the needs now confronting us.

Think back through your life to times before outward needs became so widespread. Has not God been "a very present help" in times past? Has He not healed and delivered and prospered and protected you in many manifest needs? Has He not helped you to attain either your desires as at that time you interpreted them, or what in His sight and in the light of your present vision has proved for your greater good?

Let us then, by all means, claim our good in prayer, and press our claim. Let us do all that we can righteously do to fulfill what is indicated in the light of our best understanding; but let us also, in all our efforts and our prayers, leave room for the larger purposes of God.

If we pray only that our own limited judgment and vision be fulfilled, to what are we praying but to our own consciousness? Even praying so and limiting the fulfillment of our prayers to our own idea of what is right and best at the time, we do not fail to get an

answer. Our answer is in accordance with our own demand. If what we demand will contribute to our good, it is granted; if not, another answer is given that will fulfill our good.

In the present, as in times past, this is still so. God answers prayer in terms of our good as we see it, or in ways that in His larger sight are better. Hold fast to this Truth, and you shall not despair in these times of change. To human sense it may often seem that our individual good is sacrificed to the general good. We may not even see that the general good is served in our apparent loss. Yet all the record of the past assures us that both the general good and the individual good are served by the manifestation of God's will. We can see this in so many instances that we logically know it to be true where our own judgment does not report the good result.

Remember the words of Jesus: "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father . . . Fear not therefore: ye are of more value than many sparrows."

When we are children a wise parent insists in emergencies upon protecting us even against ourselves. He calls upon us to do some things that we do not like, and to refrain from doing some things that we want to do. Soon or late we come to see that his insistence was for our benefit; belatedly perhaps we give our thanks. This same principle applies to the present. We are faced by many things that are strange and confusing to us, so we do not see our way, or possibly the way that we do see clearly is not the right way. The guidance, love, and wisdom of God protect us even from ourselves!

The rules of answered prayer that apply in less

troubled times apply equally now. In times of personal challenge we set ourselves, stand still, and "see the salvation of the Lord." We are to remember that God works not only through conditions that agree with our will and desire, but in all things. If God really is all-wise, all-loving, all-powerful, we must know that He works not only in certain things that He approves but through all things, somehow together for good.

Letters come to Unity School and to many of us personally from souls troubled by world changes; the sacrifices and disappointments that are demanded by present world conditions. Apparently we as individuals have little influence over these conditions. Are we to believe that God fails us then? That He is no longer mindful of His own? No! In ways both obvious and obscure His purposes are served. He knows the sparrow's fall. Are ye not of much more value than many sparrows? Yes! God still guides and guards and protects.

Where right outcomes are not obvious, we must trust to His larger wisdom and purpose. How many, many times our good has come to us through what seemed to us disappointment, even disaster. Ella Gilbert Ives has voiced this thought allegorically in her beautiful little poem "Behold the Birds!"

When God first made a little bird, for sheer delight
He gifted it with power of song, but not of flight.
Then by its side He gently laid those untried things
That we in human parlance call a pair of wings,
And said, "My little one, this load uplift and see
Beneath this strange disguise my love's sweet thought of thee."
The feathered darling serious grew; a sudden sob
Choked all the music in its throat, and seemed to rob
The air of sunshine; yet it gave a patient nod
And said, "I'll bear it for your sake, dear Father God."
Then on reluctant shoulders firm the burden laid;

And lo! the very winds of heaven about it played.
Until in every ecstasy it spurned the ground,
And borne upon its lifted load, glad freedom found.
O mortal, shrinking from thy cross, behold the birds!
And learn the dearest meaning yet of these sweet words!

Is the welfare, the success and well-being, of someone you love seemingly threatened? Then do all that you can both humanly and divinely to insure his good. You would not be human in the best sense of that word, you could have no inner peace, if you did not do your utmost human best for your loved ones. But what you do, do in the remembrance of God and prayer. You may well be the channel of deliverance and righteousness for some loved one—but you are only a channel! God is the deliverance. As Paul wrote to the church at Ephesus, "Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Having done all, stand!

Stand fast in faith and trust, in the realization that you and those you love are under the law of grace, and precious in God's sight, that good and only good shall come to you, that God loves you and is mindful of your need, that either in ways that you see or in others that you do not see He will help and bless and deliver you.

If a course is demanded of you that you do not approve and cannot resist, throw yourself upon the love and mercy, the divine protection, and the deliverance of God. Know that He is mightily with you, mightily with those you love. Give all the substance of your thought and feeling to the declaration of God's divine will and purpose. Do not dwell upon or magnify negation. Though you are cast down, God will raise you

up. Though every hand seems against you, God is for you. One with Him is a majority. "They shall come out against thee one way, and shall flee before thee seven ways."

Read often and as a personal message to you from God the immortal 91st Psalm. Say it for yourself and for those dear to you. Say it for the world and for all those who are going through a shadowed way. It is the Psalm of Golden Promises. Every promise shall be fulfilled.

"Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name. . . .
I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation."

HEALING THOUGHT

I always think of Thee as the source of my health, and I am daily made whole.

PROSPERITY THOUGHT

I always think of Thee as the source of my supply, and I am in all ways prospered.

(Use from April 20 to May 19)

Trust Dispels Fear

AN INTERVIEW WITH

OCOA M. MOORE, TAMPA, FLORIDA

BY DANA GATLIN

OCOA MCBRIDE MOORE, the poised and courageous leader of Truth students at Tampa, Florida, is contributing an inspired and effective spiritual ministry because of this very poise and courage of hers. Yet Mrs. Moore had to overcome fear.

Fear is conceded to be the greatest enemy of mankind, at the root of almost every human ill. When fear is completely routed, God's kingdom will be established upon earth. Mrs. Moore admits that she suffered from fear to an unusual degree from earliest childhood, and points out the contrasting case of her sister, Laura McBride Hyer, a Unity center leader, who was blessed from childhood with an unusually happy nature and outlook. It is interesting to note the different human natures of these two sisters, both destined to become instruments of Spirit, and thrilling to observe the eventually successful outworking in each case. For Truth, when it is known and applied and adhered to, works beneficially regardless of divergent external conditions. Truth is the operation of the supreme spiritual law of Good, at all times everywhere evenly and dynamically present, regardless of external seemings. When Truth is allowed to govern the mind, the adverse seemings are bound to be routed.

Although she was reared in the same happy Christian home with an exceptionally happy-natured sister, Mrs. Moore says frankly:

"My childhood was filled with ghastly fears that I never could define. They haunted me. I was never free from them. The rustle of the leaves bespoke something ominous and stirred mute terrors in me. I would always pause to listen and would find reassurance only if Mamma was still singing in the kitchen. Can you imagine a child with a complex like that? I can tell you that it was misery! There was no logical reason for it, for I lived in a loving, friendly home among kind and gentle people. No one knew of my wretchedness, for I never spoke of it. I lived in a world of my own, secretly frightened and outwardly timid. My father, who was a Methodist minister, used to call me into the living room and say to company. 'This is my timid child.'

"I had known about God all my life, yet I didn't know Him. I didn't know Him at all, and I was afraid even of Him! When I prayed it was like praying to a stone idol, to somebody else's idea of a God, and of course I really expected no results.

"I had no health; and this dark, burdened state continued as I grew older. I married and had a daughter. I always controlled myself. That is, I never let anyone know that I was a prey to fear and nervousness, but of course all this kept accumulating in my subconsciousness.

"In the seventh year of my married life, back at my early home in Nashville, I was invited to join a metaphysical reading club, to which my sister Mrs. Laura M. Hyer belonged. Here I was inspired with hope and courage, and I began using Unity affirmations. It was my first introduction to Truth, and it lifted me up and encouraged me to a certain extent; but I grasped and accepted these promising ideas merely in

their outer, intellectual form, and had no inner realization of God as a working principle of my life, within myself. I lived in Tennessee for a while, then moved to Washington, D. C., but I had not mastered my fear complex. I did not keep up my Unity reading; in fact, since I was predominantly on the psychic plane of thought and very sensitive my fears inhibited my impulse to change.

"Thus things went on for several years. My husband was a drinker, and my daughter was growing up in a wretched home environment. My nervous system was in a state of collapse. While living in Washington a friend said to me: 'There is a Unity leader here who might help you. Would you be willing to talk with him?'

"I was so miserable that I said, 'Yes, I know what Unity is. I'll go down and talk to him.'

"When I did go I had reached such a low state that when I followed the leader down the hall I had to hold my hand on the wall to keep from falling. During the interview he explained Truth so simply and clearly that I could accept it. I decided that there *is* a world of love and peace and harmony, and I said to myself decisively: 'There is such a world right here and now, right with me all the time, and I am going to live in it!'

"I went home and immediately began to apply the first suggestions given me to use in connection with my home life; that is, suggestions for establishing harmony and peace. With my first effort there was an impressive result: my husband, who had always been argumentative and quarrelsome after drinking, now would come out and sit companionably on a kitchen chair while I prepared supper. This gave me faith,

because I could see it as an immediate result of the change in my own attitude.

"I went back to this leader a number of times, and each time I carefully followed the instructions he gave me. This was necessary: it is always necessary. I was grimly determined to get out of the fix I was in, and I was told and retold: 'Follow instructions. Keep your attention fixed on the spiritual presence and power of your good and you'll get results!'

"Within those first few weeks, as I can see now, the beginning of the Tampa Unity Society was conceived. For my own state of mind was so much better, so much stronger and less confused, that I began to consider what I could possibly do to help others with this marvelous Truth that had helped me. This idea became very strong in my mind.

"Now the important thing I learned was that I didn't have to reform the world! All I had to do was faithfully, steadfastly, and consistently to behold the Christ; first of all, to behold the Christ in myself, and then in the other fellow. And Christ would do the reforming! What a blessed relief this realization was when it finally took possession of me! For so long I had been carrying a burden, and now I felt that the whole burden had rolled off my shoulders!"

In many different ways Truth began coming into manifestation for Mrs. Moore. For instance, she says: "For nine years I had suffered from hay fever, always having a severe case each spring and fall. When I let go of other people's affairs—that is, stopped trying to adjust them personally—the hay fever disappeared. The fall of the year came, with no hay fever! 'The stone was rolled away,' I was simply free.

"Then my husband left me. Now this may not

seem like a good demonstration, and at first I did not think that it was. But it was. I told myself, 'If this is God's will it is good, and it is my will also.' After all, what I wanted was to be free from misery; free to live a full life of harmony and concord.

"So I released him from any self-centered, dominating thought. Now when my husband left me, although he did not leave me much money, my income actually increased. Relatives sent checks to help out until I got started anew. Then my mother came; she was going to take care of my little girl, and I was going to study dressmaking. But I am glad now I didn't! By that time I was really so much more self-reliant and so much better centered spiritually that the thought of helping others was constantly growing stronger. I took stock of my ability and asked myself, 'How can you help people who wish to be shown the way to Truth if you can't talk to people?'

"So I started in to shake hands with people at the Unity meetings, people I didn't know, and it immediately gave me a good, unified, strengthened feeling. When I left Washington, they said of me that I was the most sociable person in the center. I who had always been so timid, backward, and fearful had developed the social side of my nature, and I can tell you it was a real triumph!

"Then when it seemed that I should have to have an operation—because of some old unhealed lacerations—I decided to go to Tampa, Florida, where my sister was then living.

"Down at Tampa, facing the possibility of this operation and away from the Unity associations at Washington, I got hungry for spiritual fellowship and contact with Truth students. Meanwhile I had bought

a house at Tampa with the idea of taking in boarders. I did take boarders, and lost first the boarders and finally the house. This outcome might seem almost a farcical disappointment, but my highest good was being worked out according to divine plan. For my real desire was for something quite different from a boarding-house, as you'll see!

"Meanwhile my sister and I had established a Unity study group in Tampa, and I'll confess that my interest and attention was fixed on this class far more than on my boarders. Of course that helps to account for my losing the latter as well as the house and all the money I had in the world. But our class was growing! My brother was sending me living expenses. I was improving in health and was enthusiastic, confident, and happy. So it seemed that the more I lost in the outer the more I gained in other ways. The center at Tampa increased in capacity and helpful service in every way. My own life became increasingly harmonious, prosperous, and satisfying as I became centered in Truth and in my Unity work."

Mrs. Moore has gratefully experienced and witnessed many prosperity demonstrations. She relates how she used spiritual realization and prayer to insure her daughter's successful completion of college:

"I had so deeply and completely learned that the Father's will for me is good that I have always used the same realization for my daughter and her affairs. When she had already reached her last few months in college, she said she didn't yet know what she was going to make of herself after college. This was the prayer I used for her: 'God's will for you is your highest good. That which is for your highest good will come to you.'

"The outcome was that we had a trip to Europe, all expenses paid. A thing that impresses me is that we did not have to travel tourist class, we did not have to travel cheap. When I began to know, really know, that 'all things whatsoever the Father hath are mine,' my desires began to be fulfilled in my life. Our supply from God includes the lovely, luxurious extra things that we don't have to have but that we enjoy. I believe now that I can have anything I want. I am willing and grateful to do the Lord's work as it is revealed to me, but at the same time I do believe that what is for my highest good will come to me in the way of my own desires, such as trips, travel, and the like.

"When the I AM of the individual is established in peace and harmony, he has a sense of security, peace, and happiness, and a stable healing consciousness. The most potent factor in an organization is the ability to keep your own mind organized. If you have order in your own mind you will have order in your Truth center, and in your home, and in your business affairs.

"There is not a single doubt in my mind that the principle of life that was taught and exemplified by Jesus Christ is the highest principle known to man. If you apply that principle to every detail of your own life, your way will be peaceful, happy, harmonious, and prosperous."

Jehovah is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.

—EXODUS

What Are You Growing?

BY ELEANOR HUNTER

NOTHING IN THE world seems to me quite so obvious as growth. Yet as so often happens with the obvious, few of us recognize or realize the full import of it.

All about us we see it taking place, in grass, flowers, vegetables, pets, in our children, in our own body.

The fact of the matter is that the same growth is taking place in our affairs even though there it is not tangible or even obvious.

Actually whatever the condition existing in our life today, we ourselves have created it, and our condition tomorrow or next month we are creating now. The question is, Do we see this and are we creating or "growing" what we want or what we do not want?

In our garden we are very deliberate. If we want roses and tomatoes and peas, we do not plant daisies and corn and lettuce. Certainly we do not plant ragweed and poison ivy. We make a selection, then work on the plants we have selected.

But in our affairs, all too often, we select for our cultivation the very things we do not want. We carefully weed and hoe them with the full energy of our thought and worry. We water them with our tears. We give them the sunshine of our undivided attention. And then we wonder why, in spite of "all our efforts," we have grown a further crop of trouble and discord.

One reason we do this is because it is not clear to us what our seeds are. We think that if we wish and long for a certain thing we are concentrating our at-

tention on it. Actually it is the intense expression of our conviction of lack of that very thing. And it is our convictions, our beliefs, that are the seeds of future events, our convictions about our own state in life, our belief about our own individual degree of poverty or prosperity, about our misery or happiness, about idleness, hard work, wrong work, or joyful work, about failure or just getting by or affluent success.

It is these convictions which germinate and produce after their own kind. If we do not exercise any selection among these seeds, if we permit ourselves to emphasize our convictions of ill, we cannot hope to grow harvests of good.

But let me cite a letter from a correspondent. It deals with a type of problem common to many people, and it illustrates thoroughly the way many people cultivate the very crop they do not want:

The first thing in the morning and the last thing at night, my problems are on my mind.

I have my mother to take care of and support along with everything else. Her money seems to be gone, or rather her investments are worth less than they were. Our home is in danger of foreclosure, and we have three meals a day to provide for six people, my mother, husband, and three children.

My husband is working, and we could live all right, but there are back debts incurred the year and a half he was out of work. We lived on credit then, so you see God is taking care of us; but why can't I let go of the debts? They worry me. Our creditors are pressing us so.

My husband is working in an office, in fact he is running it, and gets such small pay. It just does not seem right.

Now let us see what kind of a job of gardening this woman is doing—and what she could do. What she is selecting for cultivation:

Not the riches of this grand family but the burden of feeding them.

Not the substantiality of this home but the belief she may lose it.

Not the fact that her mother has money but that the investments have dwindled in value.

Not the fact that her husband has a job but the injustice of his not being paid more for it.

Not the fact that she is able to meet present obligations but the fact that she has past debts.

As she says, the first thing in the morning and the last thing at night she carefully goes the rounds of her mental garden and waters and cultivates all these unhappy conditions which she does not want.

I am not reproaching her, for goodness knows there are few of us who haven't done the same thing one way or another. I am only using her case as an example because it is so typical and may serve to show us where we make our mistakes.

You may say, "But I don't see how she can evade the fact that her family's income is dwindling and inadequate."

I am not asking her to evade it. I am asking her to do something about it, to do the one thing, the only thing, that will correct it. Stop growing more of that kind of situation and begin growing more of the prosperity that will eliminate it.

Is it not apparent to you, the bystander, how many good seeds she has lying on a shelf in the pantry, untouched, unplanted, uncultivated? In fact, she is almost unaware that she has them. Many of us do the same thing with good seeds that we have ourselves; we forget and ignore them in our intense preoccupation with the others.

She could fill her consciousness with a sense of riches in having this fine family, couldn't she? It is

real and present. She could think how splendid it is that her husband has a position, that her mother has investments, that she has a home. All these things are actually more real and present in her life right now than the future bad conditions that she fears.

She could count them over, let them fill her with a sense of well-being. She could give enthusiastic and sincere thanks for them. She could let the realization of them relax her tenseness and expand her joy and confidence. Every time a worry crops up, she could banish it as she uproots a weed, refuse it admission to her thoughts, and deliberately turn to the opposite reality which she already possesses. Insecurity? She already has a home. Dwell on that. Dwindling investments? But she has some. Many people do not. Let that thought make her feel rich. Small income? But again she has some. Magnify it by blessing it, appreciating it, loving it, and giving thanks for it.

Let her deliberately refuse to turn the sunshine of her thoughts to the weeds she doesn't want and discipline herself to turn it upon the good, much of which she already has.

Remember the sunshine and water and soil that produce in our affairs are the attention, the thought energy, the emotional power we concentrate upon them. And don't forget that growth in them is just as remarkable, just as phenomenal, just as sure as the growth of the corn in our fields.

One little kernel of corn produces a stalk with one or two ears, each one containing approximately five hundred more kernels similar to the seed.

Such is the magnitude of growth! Any example of growth you could use would be an example of miraculous power. This is the power which is operating in

our affairs; and even in these intangible matters its possibilities are phenomenal, as we can see in the results of great men's efforts, those of great inventors, scientists, industrialists.

Maybe you cannot see where your extra supply can come from.

You don't need to. When you planted the one kernel of corn you could not possibly see the five hundred or one thousand that were to come from it. Likewise it does not matter that you cannot see next month's supply or success or happiness or health. These too come from the invisible infinite sources of life, just as your last year's supply came that was invisible the year before!

Our job is to watch what we are growing.

If you want love and happiness, be sure that it is love and happiness you devote your attention to instead of discord, bitterness, resentment.

If you want prosperity, be sure you cultivate thoughts, feelings, assurances of prosperity, and not assurances of lack and privation.

If you want success in some field, give full recognition to the success you already have, even though it may seem small to you, and look upon the success of others as evidence of what you can do. Do not wallow in feelings of failure and frustration.

If you want health, think health, feel health, concentrate on health, not on your own weaknesses and on those of everyone else you know.

Fix the life-giving force of your attention, assurance, faith, energy, and thought power upon the good you already have. Recognize it as a seed, with all of a seed's possibilities of multiplication.

Make no mistake about it, growth is inevitable.

Your affairs are not going to remain static. You cannot stop the action of growth any more than you can keep your child an infant. Nor are you required to "create" the growing or produce the harvest. Those things are the inevitable activity of life itself.

But you can avail yourself of this vast and mighty force to your own good and your own fulfillment. You can select the seeds you want and faithfully cultivate them. Then in utter peace and serenity you can depend upon the action of God, of life itself, to provide the harvest, a richer and more bountiful one than you could possibly have conceived.

Fruitful Bough

By Virginia Scott Miner

Make of me a fruitful bough!
  Let my twining branches know
Scarlet, gold, and—comes the winter—
  Wreath on wreath of shining snow.

Let me feel the deep delighting
  Of the rich earth at my feet;
Bow before the blasts of winter,
  Bow, but rise again to meet

Showers, wind, and long, long sunlight,
  Dawn and noon and dusk, and then
Night and stars, while every rootlet
  Plans its petals once again!

A Great Rule

BY ROBERT LEIGH

SOMEONE HAS SAID that the Bible contains thirty-three thousand promises of good, and that each promise is simply the Oriental way of stating a great natural law or rule for our realization.

Let us take one of the best beloved of these promises, the one made by Jesus as recorded in Mark 11:24, and examine it as a means of entering into our heritage as sons of God: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." This is a rule given us for working out our own welfare and obtaining the right answers, just like the mathematical rule of multiplication by which two counted twice produces four.

Now let us look analytically at the rule so as better to apply it to our affairs. We can see that it breaks up into several parts: (1) All things whatsoever, (2) our desires, (3) our prayers, (4) our beliefs, and (5) our receiving; and then comes Jesus' assurance of success: "Ye shall have them."

Examining each of these in their turn, we take up the phrase "all things whatsoever." It will be easily seen that this phrase makes no distinction between good things and bad things. It simply states a great law.

It is simply the statement of the fact that a person can bring into his realization whatever he wants, whether it is good for him or not. Most of us are busy doing this, and most of the things we are manifesting we don't want when we get them.

Consequently it is well to know that we can bring

both helpful and harmful things into our experience and then to be constantly careful that we desire only the things that are good for us before we put this big law into operation.

The best way to weed out hurtful desires and retain those which are legitimate and helpful is to bring all the good judgment we can to bear on them, praying that the mind that was in Christ Jesus may be our mind and that God's will for us may be done. I know one person who weeded out wrong desires by saying, "Every plant [idea, wish, desire] which my heavenly Father planted not, shall be rooted up."

Whatever the process one uses, it is well here to recall what the law states: "all things whatsoever." Such is the scope of the dominion that the 8th Psalm points out to us:

"What is man, that thou art mindful of him? . . .
Thou makest him to have dominion over the works of thy hands."

Keeping this well in mind, let us examine now the first of the four psychological key words in this passage: desire. Teacher after teacher has pointed out to us that desire is God knocking at the door of our consciousness to tell us that the things we desire are ours. Vocation guidance directors and psychologists take cognizance of this law when they ask people they are trying to help: "What did you want to do when you were a child?" or "What subject did you like best in school?" You see, the answer to these questions is recognized by nearly everyone as a good guide to what a person can do; and we can go further and say that along this line the person will find happiness. He will not be misplaced in work; he will not be accepting substitutes all his life; he will not, like the old philoso-

pher Boëthius, have to seek consolation in philosophy. On the contrary, he will be expressing or manifesting God just as fully as the fruit on a tree expresses the purpose of the tree: the fruit on the tree, the tree in the fruit. "I am in the Father, and the Father in me."

Under this part of the rule we need to search very carefully to see what we desire. There is a hurdle here that each one must take, whether to seek what our educated self tells us we ought to desire or what the deep-down vital soul of us really desires. People are often surprised here and perplexed. They have thought that they had such perfect control of their will power that they could not do certain things—and then they have done them. We need to look behind this action and understand that sooner or later we are going to have our soul's sincere desires. Meanwhile superficially we will have many desires, and we must remember to keep this all clear in our mind, grasp its truth, and work with it.

What every person will find when he examines his desires is that there are some that he is ashamed of having, others that he will hardly admit to himself. Still others he feels are legitimate but too good to come true, or else he feels that he has forfeited his right to their good because of some action or sin on his part. A way to deal with the desires we are ashamed of is to think back behind them to what we actually want. They are often really indicative of deeper legitimate desires that have been cluttered up with sensations. We can reason this way: Back of greed is desire for plenty, for security. Back of hate is fear, and back of fear is man's ignorance that he has dominion. Back of lust is love, and so on.

The desires that we will hardly admit to ourselves

are provided for by the 41st Psalm, which teaches us to apply Truth to the very deepest and hidden parts of our consciousness if we wish to get at the core of the trouble. We must be careful here not to condemn ourselves or others, but simply to look straight at the difficulty and begin to deal with it by denying its power and by knowing that back of it too is a real need, which God has already supplied and which is waiting for us as soon as we open our heart to receive.

What we used to term false theology is involved in this whole examination of desire: the sense of sin and punishment, the belief in long penance, sometimes in unforgiveness. A good many people are helped in clearing up trouble by the 51st Psalm, but they ought to couple with it the 1st verse of Romans 8: "There is therefore now no condemnation."

Let it be noted here that nothing has happened to the law that we are examining. Nothing ever will happen to it. What is happening is in our own individual consciousness.

We come next to the second word: pray. There are all sorts of conceptions of this activity, and God blesses every sincere effort. However Unity students, after a half century of experience with answered prayer, use affirmations. This is not simply a process of repetition, though repetition may be necessary to some and has its values. It is chiefly a getting still and knowing that all that the Father has is ours, that before we ask God has answered; and finally it is a means of opening our receptivity to this good. When a person has emerged from such a communion with a sense of peace, his prayer is already answered in the spiritual realm and is in the process of being manifested in his experiences. Personally I find it helpful

to review all the testimonies of answered prayer that I can find. One very helpful book to me has been the story of George Müller, director of the Bristol, England, Orphanage, whose prayers brought in some six million dollars to carry on that good work. Another very helpful experience is to count the answers in one's own experience. Think back to the times when you have prayed and you will find answers.

Sometimes our scientific friends, as physicists and chemists call themselves, tell us that we are not scientific, that we have no laboratories. My answer to this is that each person is a scientist working in the laboratory of his daily experience and he can apply the rules and see how they operate; can study them more and more until he can begin to use the truths with the power of faith, as did the apostles of Jesus whose careers are described in Acts.

After desire and pray comes the third key word: believe. Believing is not going to be easy if we do not study, observe, work. I personally read something about Jesus Christ every day. I ponder His words, think through His actions, read what other persons have said about Him, and do all I can to realize not only the Jesus technique but the Christ function, the way Jesus used the Christ to demonstrate what the power and love of God can do. As a teacher I have often marveled at the manner in which students will listen when we mention such names as Socrates, Plato, Plotinus, Schopenhauer, but remain fairly indifferent when we cite the greatest way-shower of them all, Jesus. It is only as we look to Him and His principles that we can hope to return to peace and progress in accord with the Golden Rule. But people cannot believe in Jesus unless they study Him. They cannot believe

that prayer is effective unless they are willing to examine the evidences and test it out in their own life.

The more we study these things the easier we find it to believe and then to know—because we have seen it work so often—and not to be shaken, no matter how dark the appearances may seem.

The fourth key word, receive, occurs in the phrase "Believe that ye receive." I find it helpful to watch tenses in the Bible. I would read this, "Believe that you are receiving," and to make the picture more vivid I add "now." Then I visualize my spoken word setting the celestial machinery, as it were, to work and every piece of it that is necessary to complete this operation immediately getting under way and the wheels not ceasing to turn until what I have prayed for is delivered to me in perfect form! Our danger here is in outlining. It is better not to outline, because if we do this we limit the flow of good. Removing obstructions by desisting from outlining, we open the way for abundance and more to flow to us.

The time element is in here too. We are to be steadfast and not to be shaken in our knowledge that we have applied the great rule that cannot fail in its work. Time is a big concept to man but unknown to God. As we deal with this concept, we grow more and more into a freedom from its limitations that is demonstrated in instantaneous answers like those which Jesus obtained.

Finally there remains the assurance of Jesus that when we have complied with the rule, we "shall have them"—our desires—fulfilled. This great passage thus ends in a phrase that is simple in its force and beauty, that has no word missing, that does not hedge, and that was spoken by "one having authority."

The Brave Messengers

BY WINONA GODFREY

NO DANDELION refuses to show its bright color as a tiny flag of spring because it is a common little flower and has not the height of the poplar or the great bouquets of the plum and apple and jacaranda. No streamlet refuses to murmur and glisten down the hill and through the meadow to the big river because it is not deep and wide and powerful as that river. It does not guess that its puny waters multiplied by other puny waters make up the depth and power of the river. It simply goes singing across its little world carrying the message it was made to carry. It never says: I am unworthy to carry this sparkling water, to sing these lovely words of an awakening world, because my banks are narrow and can carry only a bright trickle.

Not long ago someone inquired about a Truth worker who had not overcome a personal defect and who yet prayed confidently for the healing of others. Silent Unity replied beautifully, but because many seem to question this situation I venture to speak of it again. Some students seem to feel that as soon as they accept certain teachings, they should automatically receive the full power of overcoming. Finding this not to be the case, they begin to doubt the truth of the law or the sincerity of those who in the face of appearances go ahead as if they had achieved the "fulness of God."

Beginners in arithmetic do not doubt the possibility of sometime solving the problems of higher

mathematics, and the language student learning conjugations expects to be able to speak French. I do not mean to imply that the time element is all-important, for progress always depends upon the capacity, the devotion, the assiduity of the student. He certainly sees no reason why he should not pass on or explain what he has learned. But in another field the question is often felt: Is he justified in telling others they can be healed in body or spirit; especially is he justified in praying for healing for them before he is himself healed, before he has triumphed over his own problems?

H. Emilie Cady says, "You must be willing to take the very first light you receive and use it faithfully, earnestly, to help both yourself and others." It seems to me well to claim everything in faith yet not to be discouraged if we fail to achieve everything off hand. For who can say: It is finished, I have overcome the world? How many can show themselves wholly liberated? But is that any reason to give up or to insist that others must be liberated before they undertake any ministry? We must ask, seek, knock, and keep on asking and seeking all the days of our life.

"One thing have I asked of Jehovah, that will I seek
after . . .
To behold the beauty of Jehovah,
And to inquire in his temple."

If there is no complete attainment here, there is progress, and in this progress there is healing and joy and divine friendship. Paradoxically, we may expect everything yet not too much; for remember if we receive little, it is due to our small capacity to receive, not to God's lack of willingness or power to give.

I had a friend who became very enthusiastic in her acceptance of a theory of divine law, but after

a while her old dog, much beloved by the family, became very sick and a practitioner was called in to treat him. The dog did not recover, and my friend immediately and with bitterness renounced the whole theory!

"Haven't I just proved that there is nothing in it!" she cried. "If it can't cure a dog, what can it do?" Of course she had proved nothing of the kind, but she was not to be convinced that she had not stepped out in perfect faith and therefore been let down! It may even have been some such assumption of her own infallibility that was at fault. What she proved was that she had had only a dim perception of Truth and had been without enough faith to withstand a single trial.

Whatever the obstacle, whatever the appearance, press on and the way will open. It must open: not perhaps the expected way, but a way that leads on. Those who would prove God by their own standards are challenging Him to convince them. In another class are the too-humble, who feel that it would be presumptuous to try to help others before their own problems are solved. They are the ones who say, "Physician, heal thyself." Well, many physicians with ills of their own do heal others. And those who hesitate to pray for others, or who wonder at teachers who still have defects, forget that it is not their own strength and power that they are bringing to another but God's power. It is not by themselves that they seek to heal but by Him.

He who offers to pray for another is simply offering himself as a channel for this healing power of God: "Since we are all one in Thee, O Lord, let Thy love flow through me to him." Not by ourselves but by His

Spirit are works done. You can never be an unworthy, an unacceptable channel for God's love. No matter who or where you are, the moment you can say without thought of self, "Lord, help him, heal him, with Thy love," you are a channel for that love and healing.

The mountain streams flow to the parched valleys through any rocky canyon, any dusty gully that will open to carry the precious water. As the current flows, perhaps at first slowly and with difficulty, gradually it clears a channel, makes it wider and deeper and cleaner, washes away impeding rocks and undergrowth until it becomes a clear natural waterway. So in His sight none of us is unworthy of carrying His message. We may even carry it, perhaps are entrusted with it, without believing it ourselves. A man told another man about "some highfaluting nonsense a fellow got talking today," adding: "You wouldn't think an intelligent man like Jim would take any stock in that stuff." But the second man listened thoughtfully: "I don't know; sounds kind of interesting to me. Think I'll talk to Jim about it someday." The first man laughed; the second became a sincere student.

Surely no one questions the rightness and humanity of sharing material things; and how much more valuable and often more needed are the things of the spirit! We call a man a hero who, ignoring his own wounds, crawls with a cup of water to his dying comrade. Shall we then deny to one who has not yet healed his own wounds the right to speak to his comrade of the promises of Spirit that console and sustain him? Or question his sincerity? Surely not. And perhaps this selfless ministration brings rescue and healing to both.

" 'Thou hast made us for Thyself:' not only to be worshipers, but to be workmen. The will transformed

in charity and united with the power of God that indwells in our finite spirits can and does reach out by supplication, by immolation, by suffering, or by a steady and a patient love to rescue, heal, change, give support and light. In and through it is manifested some ray of the saving and redeeming power of God." "He delegates to our half-grown spirits something of His own power and freedom." But we are warned here "to collaborate in His unseen purpose, the conveyance of grace or healing in accordance with a hidden design," not "the achievement of self-chosen ends, the particular success, conversion, rescue, or recovery on which our determination is set."

Put in a more homely fashion, we must first be sure that there is as little self as possible in our teaching or asking, and no self-righteousness, no self-importance, none of that very human weakness for telling somebody what's what, what we have decided is the truth; and we must learn not to try to convert anybody just to our opinion, nor to insist that we must have exactly what we ask. But though we be lame or blind or, like Paul, bear a thorn in the flesh, if we feel the support of the everlasting arms, the companionship of God in our solitude, the light of Christ on our path, let us share with any who come to listen and not be afraid to assure them of healing in body and spirit. Nor if anyone is moved to speak to us should we question him because he walks with a limp.

"To dead men life He is, to sick men health;
To blind men sight, and to the needy wealth."

"For the prayer of a wide-open and surrendered human spirit . . . may open a channel along which power, healing, or enlightenment may go to those who need them."

"According to Your Faith"

BY RICHARD LYNCH

WHAT DID JESUS MEAN when He said, "According to your faith be it done unto you"? Faith in what? He Himself answered the question: "Have faith in God." We take this to mean faith in a power greater than the human self and close relations with this power; an ability to draw upon and appropriate its principles in the absolute conviction that it will respond to our demand. The world is alive and immortal as man is alive and immortal. All things that compose the earth are eternal ideas in the radiant consciousness of God, and faith enables us to so discern them. Faith is the purity through which we see God's face; without it we walk in darkness.

Jesus found men anxiously seeking relief from their ills in material remedies, but as these cannot reach mental causes they fell short of effecting the desired healing. It was the way the Master saw life that enabled Him to heal effectively, for true healing is agreement with God, and only faith gives the ability to agree with the eternal goodness that is God. Faith is enlarged vision, true insight into life. Jesus' vision was so keen that He perceived at once the false sense under which men labored and the mental pitfalls into which they fell because of this. His sympathy went out to them, as ours does to those who are physically blind, and He spent His life endeavoring to correct their spiritual blindness by inducing His own faith into their consciousness.

The Master saw fear as a prolific cause of disease,

because in this disturbed state a person's mind cannot be receptive to the faith that accomplishes healing; therefore many times His injunction was "Fear not!" He well knew that fear is a parasite living upon other emotions and absorbing their very life substance. Today we recognize it as each man's enemy, which he is called upon to face single-handed. It causes more havoc in the human system than any other emotion or condition, yet it is irrational and absurd. Absolutely without foundation, it produces utter chaos. It is a poor negative but the instigator of countless positives. It is Hydra-headed, and its annihilation is a Herculean task until one knows how to apply the firebrand of faith after each decapitation. We must either master fear or it will master us, as it invariably finds expression in the body and exerts a paralyzing effect upon the organism.

Faith, which is the "substance" of all good, must pierce through the fear shadows to that which really is. Seeing with the enlightened eyes of faith, we can maintain a transcendent, definite attitude of thought. We know that our body exists because the idea or soul of it is in infinite Mind. To perceive this soul is to gain dominion over it, and this dominion is a state of faith. We all possess this faculty of faith perception, and to keep perpetually functioning in conscious contact with our spiritual source should be the high endeavor of our life. We may keep this sustained contact with the spiritual world through a correct exercise of our perceptive faculties.

The self-conscious mind of humanity is negative as a result of dimness of vision. To see positively we must have spiritual illumination. We must receive the same mind "which was also in Christ Jesus." But in

our modern world most of us are so actively engaged in *getting* health, or whatever it is we are pursuing, that we fail to pause long enough to receive the quickening power. We need to cultivate the deep tranquillity of soul that can "be still, and know." Healing must be approached in the receptive attitude that listens for the "still small voice," which cannot be heard above the turmoil and discord of hurried activities but is dependent upon the passive receptivity, the quiet calm, at the center of our being. In the secret place of the soul we replenish our strength by turning the passive self toward the intelligible world and receiving the inner word from the healing silence.

Too often we overestimate the value of dynamic force, losing sight of the receptive quality; the passive is ignored in the rush of active principle. We fret and hurry to accomplish our healing through continuous, laborious effort, searching restlessly in the outer for something that must be discovered within. We forget that the human mind is made up of two elemental principles: one is the intellectual or active; the other the receptive or passive. A conjunction of thought and feeling, of idea and sensation, is required to form a concrete reality. In all nature's creative process there is activity, passivity, and form; the urge or essence, the neutral or submissive, and the creation or result.

The law of completion is present everywhere, in every form of life. The degree of its expression is forever advancing and rising toward perfection, from the lowest phase of physical manifestation to the highest plane of intellectual existence, where spiritual intelligence unites with its correlative feeling or emotion, and expressed as dominant, life-giving power to heal and to restore. Occult philosophers of all ages

have taught that by turning the passive, absorptive side of the mind toward the ever-present realm of activity or light, we must bring into being divine ideas, and this may be considered the purest form of healing.

In every person is this receptive nature and this absorptive principle; and such is the recipient capacity of the soul that it may receive and absorb all knowledge from the inexhaustible source of living Truth within the inner depths of the self, where priceless treasures of knowledge and wisdom are awaiting appropriation. Here the mystic principle of repose, which is neither sluggish nor inactive, is in control at the very center of activity.

The human soul is designed to be a recipient of divine nature and life. The "river of water of life" is full to overflowing. When man removes the barriers that he has raised against it, when he holds his soul nonresistant and passive, divine love and wisdom will flow in, filling his finite spirit with its saving current. He will no longer need to depend upon outside influences and personalities, for he will find that he has within himself a fount of living Truth springing from the infinite depths of his own being.

This passive faculty of the soul is a cardinal, vital power, but it attains mastery only through its union with the quickening power of Spirit. Just as a still lake among the hills mirrors the glory of the heavens above it so passive substance reflects mental ideas. Without it no creation could be embodied or manifested. All created things are the expression of a principle that looks to intelligence as the power that gives form to thought. Outwardly expressed, the tendency is the unfolding of that universal purpose which ever seeks to embody itself in humanity.

Each person has been given the power to visualize the idea; nothing tangible can exist without the pre-existence of its spiritual source or idea; and thus we live, not from without, but from within outward. Having once gained a glimpse of our divine sonship and perceived the immortal self that can never be sick or unhappy, we try to externalize the divine idea in a material body. Turning the inner ear toward the "speaking silence" and becoming receptive to the mystic revelation, we shall receive the higher Truth of Being. Sincerely desiring to know and live this Truth, we turn the receptive side of our nature toward the world of pure intelligence and "in quietness and in confidence" passively wait for the quickening power of the spirit to vitalize and make us alive. Thus we come into a living communion with the infinite Christ principle.

Jesus practiced His method of healing through the divine alchemy of faith in this principle. Without this vital factor of faith the Christian religion is neither scientific nor practical and certainly not in accord with the teaching of its founder. Faith, Jesus taught, is the fundamental principle of healing, the very entrance of God Himself into the consciousness. Faith therefore is the first attribute we must receive, for without it we are spiritually dead and can do nothing. Through it we become alive to the Spirit and create true conditions.

Faith is spontaneity, vitality, the action of life. It is the assurance, the substance, of things hoped for, the conviction and evidence of things not seen. It is the power that links present with future, enabling us to stand on an impregnable foundation of Christianity. Jesus wasted no time or force in resisting and condemning outward conditions; He worked according to divine law and His faith gave Him mastery and dominion.

Through the exercise of faith Jesus made the common people of His time great. He never blamed external conditions or depended upon them. Through faith alone He accomplished wonders. He believed it to be one of the highest powers of the soul, needing no aid; sufficient for all things and equal to all occasions. It fed the multitudes, healed the sick, stopped the mouth of lions, quenched the power of fire, turned to flight hostile armies, and raised the dead.

Through faith we may emerge into the four-dimensional realm, the inexhaustible, the cosmic consciousness. In this realm we shall perceive our spiritual perfection—of body, conditions, and environment. Through it we shall discern the universe of God and the truth of man. But it is useless to have intellectual conceptions that cannot be carried through to fulfillment. Every conception should register in an accomplished result. This is growth. As we gain the high vision there is born within us the impulse to act. Faith is the soul's vision, but unless it is acted upon it becomes ineffective, falling short of achievement.

In many of His parables the Master clearly illustrated the necessity of activity or "works," which is the Bible expression for accomplishment, manifestation, or demonstration of principle. Those who received the "talents" were required to use them. The wise "virgins" filled and trimmed their lamps. Many of those who were healed were instructed to do something. The blind man must "go to Siloam, and wash." The palsied one was instructed to arise, take up his bed, and go to his house. The man with the withered hand stretched forth his hand, and the leper was advised to go show himself to the priest, while those who would possess the "kingdom" willingly gave all

they had ever earned in order to make it their own.

We are told that "faith apart from works is dead." This often occurs to me when people declare that they believe implicitly and pray faithfully to have their ills removed, yet they are not healed and their prayers remain unanswered. I invariably find that they expect their faith to restore them without effort or "works" on their part. They neglect the tangible half of vision, which completes the meaning of faith.

The spiritual faculty of faith can surmount any difficulty and banish every fear. It is a universal panacea, which works miracles. You and I must each find it for ourselves—within ourselves—as a positive belief in the ever-present, ever-active, all-powerful Spirit of God, or good. Nothing matters but God and our attitude toward Him.

Next to the Nazarene, Paul stands out as the most perfect type of a "faith" man in Bible history. In his letter to the Hebrews he produced a veritable "cloud of witnesses" from history to prove the efficacy of faith. Upon faith he based the accomplishments of science, invention, and exploration, the genius of leadership, the practical value of healing methods, and utopianism in social and economic relations. The quality he so lauded was to him a substantial expectation and a confident assurance of manifestation, a true combination of belief and trust.

There is something very contagious about Paul's absolute confidence and undoubting conviction; in his bold firmness of mind; something that inspires self-confidence and self-reliance in us. We picture him as a true example of the faith doctrine that he preached so vehemently. On every side he encountered fear, inharmony, and trouble, yet he kept his faith in

inherent divinity, remaining untouched by doubts, fears, and limitations.

It is possible to set a law in motion by faith and achieve miracles. Through faith we may "walk and talk with God" and clothe ourselves with His power. We are enabled through faith so to harmonize ourselves with the spiritual world that we can gain dominion over outer conditions. Faith may reign throughout the entire realm of nature when we understand that inner conviction or belief governs and controls the outer manifestation.

We are continually working according to the law that a belief held in consciousness must become manifest in outer conditions and circumstances. The law works "according to your faith," absolutely and irrevocably. Are you using the law constructively or destructively? According to your faith you receive. Have you placed your faith in sickness, failure, and poverty? Then you have received them. Have you placed your faith in the realities of life: love, substance, wholeness, Truth? They are yours. Always you have had, and you always shall have "according to your faith."

Faith in eternal goodness is insight into the livingness of God. It fears no evil but confidently expects all good. It is adventurous and creative, and "believes" into visible expression the dynamic possibilities of the spiritual world. The secret of all healing is that the body registers the mind's belief in the perfection of man's powers and faculties as they are eternally existent in Divine Mind. According to your faith or belief in the imperfection or perfection of these powers, so shall it be unto you.

EDITOR'S NOTE—This is the eighth of twelve articles by Richard Lynch. The ninth will appear in June UNITY.

Listen to God

BY LUCY WATSON

ALTHOUGH FOG was drifting into the river valley like great white clouds, the Mississippi liner steamed steadily ahead. I had boarded the river boat to visit my mother, who lived in a little levee town. When I knocked nervously on the door of the pilot house, the captain told me to come in.

"Captain," I began, "I'm anxious as you are to reach The Landing on time; but don't you think you're running a pretty big risk, going at full speed in this fog?"

"Nope," said the captain.

"You haven't any instruments," I argued, "not even an instrument board. You're sailing blind. You have nothing."

"I've got my boat's whistle," he explained and pulled the cord. "I'm what you might call a 'listener.' "

The low, full tone of the steamer whistle echoed from the hills on both sides of the valley.

"Hear that?" he inquired. "Now you take a chair and wait. When we round the bend, you'll hear a different sort of echo. We'll be in a kind o' draw between the hills, and the sound will spread out, so to speak. Then up between the high cliffs it'll reach you sharp and quick, like a ball of sound being bounced back and forth."

I sat and listened and gradually I became assured that all was well. But I could not help expressing one doubt. "How will those echoes keep you in the channel, Captain? Surely they won't point out the sand bars?"

"They won't, eh?" The captain was indignant. "Listen, Mrs. Watson, you don't get the full meaning of those echoes, that's all. I've sailed up and down this river for thirty years. I've heard my boat's whistle along every mile of my course. With my eyes shut, I can tell where I am, fog or no fog. I don't need the buoys either. The echoes tell me my location."

"That's remarkable," I was forced to admit. "Then you're really sailing by the echoes you remember."

"Nothing remarkable about it." The captain's bright eyes in his weathered face twinkled. "Most of the folks I know sail by the things they hear either with their outward or their inward ears."

"Inward ears?" I inquired.

"Inward ears," he repeated. "God tells everyone who will listen to Him which way to turn. Never get panicky, I say. You must trust God just as I have to trust the judgment of my ears today. Hear that echo now? Know where we are?"

I listened to the sharp, quick reverberations of the whistle.

"I'd say we were in a narrow part of the river, between high bluffs," I guessed.

And I was right. In a few more minutes we were landing.

It is many years since I made that trip on a foggy night, but I learned to listen with the inward ear that the captain spoke of.

My "quiet time," which is the period I set aside each day in which to commune with God, has become a joy. It is the best part of each day, for it is the beginning of happy adventure. I cannot understand why so many people think of prayer as something solemn, al-

most morbid. You would not go in sorry mood to a fine friend who was willing to help you. Why not go to God, your best friend, with happy confidence? For God can and will help you.

Before I face the day, I close my eyes to shut out all extraneous distractions. Then I go over my favorite Unity affirmations before I present my problems. I actually "take it to the Lord in prayer."

I listen quietly.

That "still small voice" may direct me to make the most of a day of homely tasks. Such minor things make for happiness and harmony in a home, a well-cooked meal, laundry on time, and a bouquet of flowers on the dining-room table. I may be impelled to visit a neighbor or to say the cheery word that will help some lonely or worried person.

Most of our life is the sum total of seemingly unimportant little things. For that very reason it is necessary to have God's help with those little things. Since He cares even about the sparrow we should not feel diffident about asking His help in all things.

I recall the case of a friend of mine and her pet cat. During a trip into the mountains the cat had strayed from the car. My friend returned home much distressed.

"I suppose you think it is wicked, Lucy," she challenged me, "to pray for the safe return of a cat when there are so many tragedies in the world."

"I don't think it is wicked," I assured her. "I think it is lovely. Surely God cares for all things both great and small. Besides while you've been praying for the return of Tabby, you haven't been neglecting your neighbors. I don't know what the Brown children would do without you."

"Nonsense!" she said embarrassed. Then she made

this statement: "Since I've talked to God about Tabby, I feel better about all the rest of my little world. God tells me to do as usual."

Three months after the trip was ended, when my friend had almost ceased to hope, Tabby came back. He was a thin, scraggly Tabby, but he was Tabby. How he had come all those miles is a mystery that is close to a miracle.

In some cases there are answers to prayer that are so spectacular that one is struck with amazement. God speaks to the listeners who wait upon His word in strange, often devious ways. I want you to know of one such case that has come to my attention recently.

A jeweler, whom I shall call Mr. Jones, was about to deliver a diamond ring. It was the biggest sale of the year, and he had visions of debts paid and his son going on to college. He laid the box on the counter, visiting with two young salesmen as he got into his topcoat. When he arrived at his customer's the diamond was not in the box. He knew that he could not expect the insurance company to make good when it had been his own carelessness that had caused the loss. The two young salesmen had been thieves.

Now Mr. Jones had been a good Christian, believing in prayer but praying seldom except to follow the church services. However he had a deep, abiding faith in spite of his perfunctory service to God. He went home to his wife and two children at dinnertime as usual and told them what had happened.

He said, "We have all believed in prayer. Now let us show our faith. Let us ask God to help us. There is no way out that I can see."

And this is the strange part of the true story. All the time that Mr. Jones was praying the name of an

almost perfect stranger kept running through his mind. It was the name of Samuel Wood, an old bachelor who lived on the corner and with whom Mr. Jones had always passed the time of day, but nothing more.

"I feel," Mr. Jones said to his wife, "that I am being almost sacrilegious to be thinking of old Sam Wood when my ears should be tuned to God."

"Perhaps God wants you to see Samuel Wood about the matter," Mrs. Jones suggested, at which her husband laughed mirthlessly.

Nevertheless after hiring private detectives and urging the police to put more effort into the investigation, Mr. Jones did go to Samuel Wood. The old bachelor was shy and much embarrassed at the idea that he might play a part in God's plan to help the Joneses. But he did have, he remembered, a very good friend among the police, and he would see what he could do.

I am not at liberty to tell the means by which a certain officer contacted the thieves, but Mr. Jones did get his diamond back.

Some of his friends insisted that it was just a coincidence that Samuel Wood had once done the police commissioner a favor. But Mr. Jones declares that God showed him the way.

That invisible contact with God is just as real as the echo that told the captain where to steer his boat in the fog. If we listen, we shall hear the "still small voice." And to obey this still small voice is the greater part of wisdom.

Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal.—CICERO

Though the Earth Do Change

A TRUE EXPERIENCE

BY ANNIE C. BOYD

WHEN PRAYER is reinforced by an undivided faith, great things are wrought with incredible swiftness. At the right moment God sends His answer.

It had been unusually warm for April, with that sultry softness in the air that often precedes a storm, but all of us were taken by surprise. In midafternoon, as I sat on the porch steps reading, I looked up to see my father come running across the field, shouting a warning. His shouts were barely audible, being almost drowned out by a terrific roaring sound in the distance, louder than the rumble of thunder and far more ominous. To the west, low against the horizon, was a boiling fury of inky clouds, massed in the shape of a funnel, a seething caldron of wind and darkness whirling rapidly toward us. My mother ran out of the house just as my father reached the yard. All of us realized at once that our house stood directly in the path of the approaching tornado, and sensing the danger of falling timbers, we "abandoned ship."

Not far from the house stood a small new poultry house constructed of very light materials and completely open on the south side. Against the force of the onrushing storm it seemed very flimsy, yet toward it we ran for refuge, knowing that if it collapsed—a possibility that seemed almost inevitable—we could at least hope to escape the danger of being pinioned under heavy timbers.

As we huddled together in this little shelter, I noticed that I still held in my hand the paper I had been reading when the storm arose. It was a new copy of *Weekly Unity* that had arrived in the afternoon mail, and I had been sitting on the steps reading it when my father's shouts and the roar of wind attracted my attention. (I had been studying the Unity periodicals for several months, and my mother too had read the literature with much interest.) Instantly clear as a flash came the thought that God is ever present, and I said aloud,

"We are safe with God."

All thought of fear was gone. My mother joined me in the realization that God was with us; and my father, though not a Truth student, was mentally united with us as we affirmed the protecting presence of God. At that moment it seemed as though nothing could shake our assurance that all was well. We felt that we were completely in God's hands, eternally safe with Him, even though our earthly existence might be snuffed out at any instant.

The words of the Psalmist came to my lips:

"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change."

We watched the approaching fury of the storm with no sense of alarm. The realization that God was ever with us had given us a calm feeling of confidence and security. All this took place so quickly there was no time for conversation.

We stood by the open side of our shelter, and as we watched we saw the tornado, which had been traveling low and rushing eastward, straight toward our house, suddenly lift high and split into two distinct

parts, each of which abruptly turned, the greater part veering off at a right angle to its former path, and heading south toward the neighboring village of M——, two miles away; while the lesser part tore a path to the northeast. Between the two divisions, where the wind and clouds had parted, stood our house unharmed, with two vertical columns of soot and ashes whirling up from the chimneys. (Drawn by the suction of the wind passing over!) Associated Press reports the next day described two tornadoes, one traveling southward and one northeast. The split had divided the force of the storm and to some extent dispersed it. Our shelter stood intact, but the garden fence was laid low, and a dairy barn—of no great value and not in use at the time—was completely wrecked by the northeast part of the storm, which also uprooted many trees as it tore a path through the woods.

Seeing that the main part of the tornado had veered south toward the village of M——, my father remarked,

"Nothing short of a miracle can save M—— from being wiped out."

"Surely the same power that has protected our home is able to protect others also," I replied. Then we mentally placed the village of M—— under God's protection, praying that every home in the path of the storm might be saved from destruction, as our home had been. We knew that God could answer this prayer; for had we not witnessed our own deliverance wrought in a wonderful way when the tornado was turned aside just before reaching our house?

A torrent of rain beat with terrific force against our flimsy shelter, and several hours elapsed before the downpour abated enough to allow us to make a dash for the house. When we did get back in the house, we

found that nothing was damaged, although the bedclothes were blown from the beds, chairs were upset, and books scattered about in disorder. The rain continued all night, and we could get no news of the storm until the following morning.

When we did get word from M——, it was reassuring. The storm had completely destroyed the village schoolhouse, but no one was in it at the time. Several barns, stores, and warehouses had been damaged or demolished; and in the Negro suburb a church was wrecked and a school unroofed. Not one person was injured or one home damaged!

When we later obtained the newspapers, we found them filled with accounts of two tornadoes; for when the storm had split, the two parts had widely diverged. Photographs of wreckage occupied much front-page space. Property damage was reported from a number of towns and cities south of us, along the path of the storm that swept southward through M——. Although losses from property damage amounted to hundreds of thousands of dollars, in every case it was stores, warehouses, and public buildings that had been demolished. Not one life had been lost or one home wrecked.

As for the lesser tornado (the one that traveled toward the northeast), it seemed almost as though it had been providentially routed along the path where it could do the least damage. It swept into an area that was heavily timbered and very sparsely settled. In this timbered area most of the land is in large tracts owned by lumber companies, nonresident owners and corporations, and settlements are few and far apart. A wide path of destruction marked the trail of this storm, where for miles it left in its wake a tangle of uprooted trees; but the force of the storm was spent before it

struck any town, and the damage reported along its path was much less than that of the other.

For several days everyone talked of the storm, and often I heard the remark "Wasn't it a miracle that no one was hurt?" Truly it did seem marvelous that so threatening a storm could be dispelled without casualties.

Sometimes when we pray for healing or deliverance the demonstration seems slow, the answer to our prayers is apparently delayed. Why is it then that with even a small degree of understanding we are able to achieve instantaneous results when we are faced with an emergency?

Perhaps it is because our faith is undivided. In ordinary everyday situations we do not always center our entire faith in God. Our spiritual force is often dissipated by our dividing our faith. We invoke divine aid, but at the same time we give much thought to the human steps that may lead to a satisfactory solution of our problems. And part of our thoughts may be reaching out in the direction of some person or organization or human agency that could be of assistance. Material remedies for healing our diseases, or material means of solving our problems, may be claiming a part of our mental allegiance.

But when we suddenly are faced by a situation in which it is plain that no power but God can aid us, we put our full reliance on Him. We place ourselves and our affairs completely in His hands. There is no diverting of our mental powers to other problems; thought is centered on God, for our expectation is from Him. Prayer that is reinforced by an undivided faith brings instant results. We need but stand still and see the fulfillment of the promise "Before they call, I will answer; and while they are yet speaking, I will hear."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 4, 1941

UNITY SUBJECT—*Effects of Holy Spirit Baptism.*

INTERNATIONAL SUBJECT—*The Church Enlarging Its Fellowship.*—Acts 8:1-8, 14-17, 25.

1. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2. And devout men buried Stephen, and made great lamentation over him.

3. But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

4. They therefore that were scattered abroad went about preaching the word.

5. And Philip went down to the city of Samaria, and proclaimed unto them the Christ.

6. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

7. For *from* many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed.

8. And there was much joy in that city.

14. Now when the apostles that were at Jerusalem heard

that Samaria had received the word of God, they sent unto them Peter and John:

15. Who, when they were come down, prayed for them, that they might receive the Holy Spirit:

16. For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

17. Then laid they their hands on them, and they received the Holy Spirit.

25. They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

GOLDEN TEXT—*They therefore that were scattered abroad went about preaching the word.*—Acts 8:4.

SILENT PRAYER—*God has raised me up for the purpose of showing His power in and through me, and I lend myself wholeheartedly to the divine purpose.*

True purposefulness knows no quenching. Nothing can daunt the man whose mind and heart are filled with devotion to the Christ and with a desire to stir others to like love and devotion.

The ideals that we hold fast in mind and that we work to realize determine what we make of life. Until self-seeking is left behind no one is a mature man or woman. When we put aside thought for ourselves and plan for others, we enter into the larger life of service and there find happiness. We then learn the joy of being useful in a social sense, and through this joy we touch the bounds of the life universal.

Joy is innate, but it is quenched by considerations of the personal or lower self. To take thought solely for one's personal safety or comfort makes one a stranger to real joy, whereas fearless effort to express the Truth under all conditions, no matter how negative or unfavorable, frees man's spirit from material bonds.

Although they were refugees and under persecution, the disciples "went about preaching the word." Nothing deflected them from their purpose to be witnesses to the Truth of Christ, and they radiated joy in the work because they found in it a true expression of the higher self.

The established religious thoughts of man are represented by the Jews who stoned Stephen to death and persecuted the Christians until they were dispersed abroad. These religious thoughts do not give way easily. They take the form of obsessions or convictions that have become fixed and introverted.

Convictions can be changed, although change sometimes means an emotional upheaval that involves the whole man. Where man's convictions are held subject to divine will and understanding, such an upheaval is avoided. Fixed beliefs, when they are allowed to rule man, shut out all perception of the divine will and understanding, with the result that intolerance gains a foothold in the mind and violence is just around the corner. Saul readily consented to the death of Stephen because the latter's convictions differed from his own and to his mind were therefore dangerous and subversive.

We do best to hold tolerant views of others, for these afford us peace of mind and uninterrupted joy in our daily round. A sense of power enlarges the scope of our efforts as we occupy ourselves with what is exalted in thought and truly good. Philip preaching in Samaria symbolizes the faculty of power exercised according to man's highest standard, in unison with an inspired understanding expressed through the objective consciousness. Action adds to man's consciousness of power, and as it continues his power increases until it

is felt and recognized throughout man's whole being (to the uttermost ends of the earth).

The Christ is the most dynamic idea that can be proclaimed. For one to realize the full implications of the Christ idea is for one to turn from death to life, from disease to health, from hopelessness and sorrow to joy and thanksgiving. The preaching of Philip in Samaria brought about such an uplifting of men in the Christ Spirit that many healings took place. The new disciples were filled with joy over the Truth that they had been able to grasp. It was inevitable that their faith in the Christ way of life and their love for that way should be aroused.

Faith and love find their first and most direct individual expression through prayer. Peter and John prayed for the Samaritans "that they might receive the Holy Spirit." Thus the way was opened for a great outpouring of the qualities of Being, typified by the baptism of the Holy Spirit. This increased descent into man's consciousness of the dynamic energy of Being causes such a growth in spiritual stature as is without parallel in any other field that man may enter. Continued growth and development are among the inner effects of the baptism of the Holy Spirit. One of the outer effects is man's bearing witness to the Truth of Christ within him. When the intellect shares in man's spiritual quickening his joy in life is greatly increased. Man's spiritual growth may proceed however independently of the intellect.

Possession of the whole man, spirit, soul, and body, by the supreme dynamic of the Christ idea is a fact attested by two thousand years of human testimony, but a fact that is independent of all external means of proof. It is a fact that has a bearing on the individual's

relation to God, his consciousness of that relation, and his reaction to it. Normally his reaction is an effort to express socially the power, faith, and love that he has realized individually. His success in this higher form of self-expression reveals the measure of the Christ Spirit that he possesses.

QUESTIONS

1. What part do ideals play in man's destiny?
2. How do we most easily realize our share in the universal life?
3. Should we always be fearless in expressing Truth? Why?
4. What do the Jews who stoned Stephen represent?
5. What does Philip's preaching in Samaria symbolize?
6. What are some of the effects of Holy Spirit baptism?

Lesson 6, May 11, 1941

UNITY SUBJECT—*Training in Self-Dominion.*

INTERNATIONAL SUBJECT—*The Responsibility of the Home regarding Beverage Alcohol.*—Deut. 6:4-7; Jer. 35:5-10.

4. Hear, O Israel: Jehovah our God is one Jehovah:
5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.
6. And these words, which I command thee this day, shall be upon thy heart;
7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

5. And I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said unto them, Drink ye wine.
6. But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons, for ever:

7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land wherein ye sojourn.

8. And we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters;

9. Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

GOLDEN TEXT—

Train up a child in the way he should go,
And even when he is old he will not depart from it.
—Prov. 22:6.

SILENT PRAYER—*In patience and faithfulness I develop my faculties in harmony with the divine law.*

A diversity of interests scatters man's forces and makes success in any one field difficult for him. He who wishes to succeed makes his way more easily and surely by concentrating all his thoughts on his chosen subject. He whose great desire it is to live in harmony with the divine law should fix his thoughts on the one God and, keeping to this height, cultivate spiritual concentration and God consciousness.

A person may think that keeping the whole thought on God is difficult or impractical, but he will find it so only until his desire to succeed in it equals in strength his realization of the gain that such a course of action will bring him. It has been proved possible by intensive practice and application to an instrument to acquire marvelous manual proficiency in sixty days' time. It is possible to understand the divine law by similar application. The application in each case must be complete.

Undivided devotion to a high ideal rules out of

man's life the tendency to succumb to a lower ideal. Sense gratification, to which the liquor habit unquestionably belongs, can be controlled and overcome by filling the mind with the thought of God to the exclusion of every less exalted thought. To do this requires all one's heart, soul, and mind. Where love is spontaneous this concentration of man's energies on the loved object is instinctive and effortless. Where love must be developed, patient practice of the thought of God must be the constant rule. In keeping this rule certain helps may be invoked.

Prayer is the first and most important of these helps. Conscious prayer, which is the sincere expression of the heart's desire, is necessary to man in order to acquaint him with the nature and strength of his subconscious energies. Desire begins as subconscious feeling, and without prayer to make it articulate it may remain subconscious and inarticulate, giving man a feeling of unsatisfied longing and futility. The thought of God is the first act of prayer, and by this means the first commandment is kept in the heart.

That self-dominion comes through yielding the heart, soul, mind, and strength to God may seem a paradox, but it is only as we lean our faith on what is higher than ourselves and that still is part of ourselves in a metaphysical sense, that we come to self-dominion or acquire the power of self-control in all the emergencies that may confront us.

Meditation is another help toward self-dominion. To contemplate the thought of God and of one's relation to the infinite overbrooding Mind induces prayer. In fact, true meditation merges imperceptibly into prayer as reflection merges into understanding and devotion. As we reflect on the goodness and greatness

of the heavenly Father we renew our covenant with Him, we review His promises to us, and pledge Him our quickened faith and conscious thought. We learn to think and live in singleness of heart by identifying the entire consciousness with the ideal of spiritual life.

The duty of training our children is secondary only to our duty to ourselves, for when we have once established self-control and dominion in our own character we have given our children the most effectual lesson that we can give them, namely that of example. Precept is of value only when it is in harmony with the habitual thought and conduct of the preceptor. It bears fruit in obedience as the precepts and commandments of Jonadab, the founder of the Rechabites, bore fruit for hundreds of years after they were given, when they spring from reverent conviction and daily practice.

Two or three hundred years after the Rechabites began the habit of total abstinence they still refused to touch intoxicating liquors, for the sole reason, as they alleged, that they were keeping the commandments of their ancestor in order to be long-lived. They kept to their nomadic way of life in the belief that it meant health and long life in contrast with the indoor life of city dwellers who had yielded to luxurious ways of living. The ascetic is the man of rigid self-control who goes to extremes to gain a victory over the self. Jesus did not require asceticism on the part of His followers but took them with Him to wedding feasts and places of rejoicing where abundance was manifest. He encouraged them to anticipate eternal life and prepare to enter into it rather than to expect long life ending in the old age of the personal man.

No one who is rooted and grounded in the Christ and who thinks of God as the eternal Father, as Jesus

did, shuns social life and contacts. He is safe from contamination in any company, and even adds grace to any company that he may frequent. Instead of struggling to remain an abstainer and succeeding by a narrow margin, he becomes a stabilizing influence for others who are engaged in the struggle and who find him a tower of strength and support.

QUESTIONS

1. How does one most easily live in harmony with the divine law?
2. Does the keeping of the first commandment help man to abstain from intoxicants? If so, how?
3. Why must we pray in order to love God?
4. How does meditation help us to love God?
5. How does one remain safe from the temptation to indulge in alcoholic liquors when in company with those who drink them?

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Lesson 7, May 18, 1941

UNITY SUBJECT—*The Transforming of the Will.*

INTERNATIONAL SUBJECT—*Broadening Christian Horizons: Saul's Conversion.*—Acts 9:1-16.

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,
2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.
3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:
4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
5. And he said, Who art thou, Lord? And he *said,* I am Jesus whom thou persecutest:
6. But rise, and enter into the city, and it shall be told thee what thou must do.

7. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and did neither eat nor drink.

10. Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here,* Lord.

11. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;

12. And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

13. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem:

14. And here he hath authority from the chief priests to bind all that call upon thy name.

15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel:

16. For I will show him how many things he must suffer for my name's sake.

GOLDEN TEXT—*I was not disobedient unto the heavenly vision.*—Acts 26:19.

SILENT PRAYER—*I am willing to change my mind.*

Willfullness is closely associated in man's mind with lack of understanding. The willful person is the one whose mind is not open or receptive to new light on the subject nearest his heart. Having made up his mind, he will listen to nothing that may tend to shake the certainty of his conviction. Saul before his conversion is a typical example of this type of person. The name Saul (asked for, wished, demanded), typifies the will in its personal dominance. This man was zealous in his

search for God but was so filled with the religious ideas that had been instilled into him by his early training that he resisted the true Christ understanding. It was Paul's understanding that was at fault, as is the case with most willful persons. When he became willing to perceive the truth his keen intellect no longer bolstered his preconceived ideas and his Pharisaic bias disappeared. He then saw clearly and from that day forward was a faithful follower of the Christ way.

Strengthening the will and disciplining it at the same time requires understanding of a high order. The only way to do this is for man to know that the divine will can be expressed in him as he consciously lends himself to the divine purpose. To invite the divine will to be made manifest in and through us is to rid ourselves of the tenseness and sense of responsibility characteristic of the personal man. Our will is not done away with but becomes unified with the divine will.

When this unification is not made voluntarily and gladly, a crisis of the conscious mind sometimes opens man to a conviction of the truth as it is in Christ Jesus. Both the intellectual nature (man) and the emotional nature (woman) are bound hand and foot by the narrow limits of personality. A person becomes another being when both natures are released from bondage. After his vision Saul arose from the earth a changed man, convinced of his previous narrowness and blindness if he had had no misgivings about it before. Immediately the whole power of his forceful nature was turned into the channel of love and zeal for the way of life that had been revealed to him. He saw at last what had underlain the love and zeal of Stephen at the moment of his death. Saul too became capable of expressing those qualities in like measure.

We unify ourselves with the divine will by claiming that this will is now "done" in us. We may affirm, "I am the offspring of the universal will." When we say this, we must proceed to make it manifest by expressing good will. Linking good will to the principle of power, we make rapid progress in the development of the higher qualities of mind and heart.

Damascus signifies "alertness" in respect to trade or possessions, that is, "activity." As we grow alert to the divine will we act from the high plane of this will and the personal drops out of our mind. Saul's personal self was so greatly in abeyance after his vision that he was as one blind, unable even to follow the road that he had doubtless traversed before. Others had to lead him to his destination. Arrived there, he spent three days in enforced physical inaction instead of pursuing the course he had mapped out before leaving Jerusalem. Though inactive physically, he was doubtless intensely active in mind and spirit. His whole inner life had to be readjusted to the new insight that had just dawned on him. The central fact of his life had changed, and the focal point of his allegiance had shifted from the external to the inner world. In place of devotion to traditional religion he now had insight into the saving grace of the living Christ. Beyond the narrow limits of race his mind reached out to the boundlessness of the universal.

Saul's experience was not so unique as it seems at first thought. Every man who suddenly gains new light on the truth of the inner life and who grasps its underlying reality undergoes conversion somewhat after the fashion of Saul. Saul's conversion was more dramatic and violent than that of persons who are by nature broad-minded and tolerant. A complete change

takes place however in the understanding of both classes of believers.

Many persons take pride in their consistency. They would be ashamed to change their religious beliefs overnight, and if such an upheaval of faith as Saul underwent should overtake them they would be tempted to keep it a secret as long as possible, or at least until they could do a thorough job of self-searching. Three days of this were enough for Saul. These three days represent the threefold examination of body, soul, and spirit that everyone should conduct in order to make sure of himself and above all make sure of the truth that commands his allegiance.

The baptism of the Holy Spirit is the outcome of intense concentration on the things of God in prayer and meditation. The underlying cause determines the nature of the change that one undergoes when one's personal will is transformed into harmony with the divine.

Jesus Christ is constantly pouring out His power on all who are sincerely seeking Truth. Saul was sincere, therefore he was open to the transforming influence of Truth.

The part played by Ananias, who acted unquestioningly in obedience to the divine will, is sometimes overlooked. Those who habitually yield to the divine will and follow its guidance in all that they do are chosen vessels to bear the Truth to those who before have had no understanding of its relation to themselves.

QUESTIONS

1. What is the meaning of the name Paul, and what does it symbolize?
2. How does one strengthen and discipline the will?

3. What keeps the intellectual and the emotional nature of man in bondage?
4. How does man unify his will with the divine will?
5. Was Saul's experience unique or typical?
6. Of what is the baptism of the Holy Spirit the outcome?

Lesson 8, May 25, 1941

UNITY SUBJECT—*Guidance and Leadership.*

INTERNATIONAL SUBJECT—*Broadening Christian Horizons: Peter's Vision.*—Acts 11:5-18.

5. I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me:

6. Upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven.

7. And I heard also a voice saying unto me, Rise, Peter; kill and eat.

8. But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth.

9. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common.

10. And this was done thrice: and all were drawn up again into heaven.

11. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me.

12. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house:

13. And he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter;

14. Who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house.

15. And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning.

16. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit.

17. If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?

18. And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

GOLDEN TEXT—*And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.*—Acts 10:34.

SILENT PRAYER—*Thou art always with me as indwelling love and wisdom.*

Dreams and visions come to man from two sources. To the material-minded man or the one who is living in the personal realm they come from the substratum of the race consciousness of which the man's own subconsciousness forms a part. To the man who is living in the impersonal realm of spiritual consciousness they come from the spiritual plane as signs of his responsiveness to the kingdom of universal truth. Every man determines his dreams in the measure that he chooses to remain in the race consciousness or to lift himself through his conscious thinking into the higher realm of spiritual consciousness. It was in the latter that both Cornelius and Peter were immersed when they had their respective visions.

The subconsciousness is the universal sea of mind that underlies the conscious mind. Its language is that of images rather than words, although these may accompany the images. Cornelius beheld an angel who told him that his prayer had been heard and directed

him what to do further. Instead of enlightening Cornelius personally, as he might presumably have done, the angel told him to send for Peter in order to learn from him what he needed to know. Peter represents faith, and faith in the Christ was the need of Cornelius.

The vision of the centurion was in answer to prayer; for we read that he "prayed to God always." Peter's vision also came to him after he had gone up to the housetop to pray. Prayer lifts the subconscious to the level of the conscious mind and by the aid of images impresses there its thoughts and desires.

The angel that appeared to Cornelius represents Cornelius's thought of God and his desire to know the Truth of Being. Such knowledge of Truth comes through faith, which lays hold of God through the Christ. Faith puts man's faculties to work when it has penetrated the depths of his mind and heart. It leads him to trust God for his health instead of relying on the medicine cabinet. It inspires him to take the right steps in his business dealings. It enables him to harmonize his inner life with his social and family relations.

By using faith in all that we do we increase our effectiveness one hundred per cent. Nothing is too common or too unclean to be transformed by an infusion of faith, provided that this faith is established in Christ.

Vision deepens one's faith in God and in due time leads to confidence and self-possession, all qualifications for leadership. He who knows himself to be a son of God loses his fear of men and stands forth ready and able to be himself at all times and under all circumstances. He intrusts himself without reservation to the guidance of the Holy Spirit, and when he de-

pends on his faith in the Christ to guide him in all things he receives the baptism of the Holy Spirit. As soon as Peter began to speak to Cornelius and his assembled guests the Holy Spirit fell on them all.

Jesus told His disciples not to consider beforehand what they should say when they were brought before kings for questioning. They would be told in the hour of need what they were to say. Faith in divine wisdom gives man this firm assurance. It makes him willing to trust the overguiding will and wisdom in all things, whether the supply of his needs is in question or the enlightening of his mind to cope with his daily duties and responsibilities. When the disciples went out to preach they took no extra clothing and not even money with which to buy food. God was to be their all-sufficiency in all things. This was valuable training in how to trust the Father for supply of all their needs. It taught them further to open their mind to Divine Mind and let the latter become active in and through them.

The Spirit bade Peter go with the three men from Caesarea whom Cornelius had sent to him. Peter had so opened his mind to the inflow of Divine Mind that for all practical purposes they were one and the same, and he had "open vision."

The words that Peter was to speak were to save Cornelius and all his "house": the salvation included the whole man. Truth "saves" man by freeing him from error and ignorance, endowing him with power to manifest health and happiness without external aids to these ends, inspiring him to express his larger, broader interests in service to his fellow men. These aims may not all be catalogued under the religious nature, but they are all part of man's composite nature, which it is the divine will to transform and develop.

The composite nature of man may be compared to the Gentiles, to whom "God granted repentance unto life." The religious nature (the Jews) cannot gainsay this recognition of God.

QUESTIONS

1. What determines the nature of dreams?
2. Why did Cornelius need to send for Peter instead of looking to the angel for complete enlightenment?
3. What has prayer to do with inner vision or perception?
4. Is faith of any practical value to man?
5. When is the baptism of the Holy Spirit granted to man?
6. How does Truth save man?

Infinite Supply

By E. Guy Talbott

The life that I express can never shrink
Nor shrivel into nothingness of dust;
For I am one with God, and I can trust
The endless chain of which I am a link
To lift me up above the seeming brink
That men call dissolution. God is just;
And from this fountainhead of love I must
Forevermore of living waters drink.

Today the source of infinite supply
Abides within my heart. I am divine;
And all my daily needs will be fulfilled
If I but call on Him who hears my cry.
Abundant health and wealth today are mine;
For all the Father has to me is willed.

Silent UNITY

Thy luminous mind lights my way, and I never doubt.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

"But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might."

Nearly all orthodox Christians contend that God is a person and that those who hold for His universal spirituality are pantheists and pagans. If this be true, then both Jesus and Paul were pantheists and pagans for they taught the spiritual character of God over and over again. Jesus told the Samaritan woman at the well, "God is Spirit: and they that worship him must worship in spirit and truth." He taught repeatedly that it was the God Spirit in Him that was responsible for all His great works. In his masterly oration on Mars Hill (Acts 17:27) Paul told his audience that the real God, to whom they had erected many monuments, "is not far from each one of us: for in him we live, and move, and have our being." Again in Ephesians 4:6 he writes, "*There is* one body, and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

A close analysis discloses that all the eminent religious teachers of the past gave the Author of creation spiritual characteristics. Modern science avoids naming the cause side of existence in any but abstract terms, but its conclusions are rapidly approaching the admission that the omnipresent invisible forces of the universe plainly indicate a planning intelligence. The old theory of dead matter has been replaced by demonstrations that life exists in all material forms. An article in the New York Times, describing the discoveries of Professor

Wendell M. Stanley, a member of the Rockefeller Institute at Princeton, in a review by the Kansas City Star, has this very suggestive paragraph: "Many theories have been advanced to explain what causes the atom to exist, but none is satisfactory to the scientist. It would seem to be just as satisfactory, and scientific, to say that the atom consists of condensations of energy held together by an idea." Professor James Jeans expressed the same idea when he described matter as bottled-up waves of ether.

Here we find epitomized the scientific explanation of the fall of man and the condensation of his original radiant body. The mind of man lost conscious contact with the mind of God, there was depletion of power and material inertia resulted. When man again makes contact with the mind of God the atoms of his organism are spiritually accelerated and his body, like that of Jesus, is raised to a higher rate of vibration.

This raising or resurrection of the body begins with an idea of the presence within of spiritual life. The thought and word of the individual may be compared to the electric starter of an automobile. Its initial action may be so faint that the individual does not observe it. Yet a change in consciousness has taken place, and continuous affirmations of the presence and power of the one omnipresent life finally so stir to action the receptive cells that the whole organism finally responds and there is proof that it is the animating Spirit in man.

Christian metaphysicians who are systematically using this power of thought and word to bring about an awakening of the implanted spiritual life in the atoms and cells of their minds and bodies are proving the teaching of Jesus and the chary corroboration of science.

So let us not faint but go forward in faith and understanding, remembering the promise of the Lord "Where

two or three are gathered together in my name, there am I in the midst of them."

HEALING THOUGHT

Thine healing Spirit gives life to my mind and health to my body.

PROSPERITY THOUGHT

Thy Spirit of plenty is ever with me, and I rejoice in perpetual prosperity.

(Use from May 20 to June 19)

Unfailing Love

Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood,
Which aims at universal good.

Lord, give the teachers of the world
More love, and let them see
How baser metals in their store
May be transformed to previous ore,
By love's strange alchemy,
And let them daily seek to find
The childish heart beneath the mind.

—*Ella Wheeler Wilcox*

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SOME MONTHS ago I wrote to you about my son and asked you to pray for him. Formerly he had suffered with what is commonly regarded as an incurable disease. At the time I wrote he had not had an attack in a year and a half, but he had a terrific fear complex. He would not leave the house. He would not go to school or look for work. Once he had experienced an attack on the street; as a result I could not get him to go farther away than the corner. I grieved bitterly over my son, thinking that he had an incurable disease and a blank future. Then on top of all the rest he was color blind.

I have had many demonstrations in Truth, so I began to hope even for the seemingly impossible. I put all my faith and trust in Jesus Christ and knew that nothing was impossible with Him. He had healed the leper and he would make my boy whole and perfect. I felt in my heart that it was so and wrote to you for your prayers.

Now I am happy to write that my son is in school, taking airplane mechanics. He is doing splendidly. His health is perfect. He can tell colors. He is eagerly look-

ing forward to finishing his course. I didn't have the means to provide such training for him; he got into one of the classes the Federal government started. Dear friends, to see a miracle happen before my eyes, and such a miracle, leaves me almost speechless. Words are inadequate to express what is in my heart. And to think of the years when I walked through darkness and despair, without hope, because I did not know Truth.

I have a message for those who have cases that seem hopeless: There is no hopeless case; only your thinking makes it so. May your good work continue and reach all the places where now there is no light.—*L. H., Illinois.*

MY SON sustained a cut directly across the pupil of one eye. It was feared that he would lose the sight of that eye; in fact, a cure seemed impossible. I wrote to you for prayers and realized that a perfect healing would take place. I was informed that cases not so bad were usually sent to the hospital, but I looked after him at home. Soon the doctor said that there would be a permanent spot on the eye and vision would be cloudy. But thank God, the eye is perfect. My son sometimes is out in the bright sunlight all day long, and his sight is perfect.—*J. E., Canada.*

THE DOCTORS said my daughter must have an operation. I wrote to you asking for your prayers. Arrangements were made for the operation. My daughter was prepared and put on the operating table. Then the surgeon suddenly found that there was no sign of the growth for which they had been intending to operate! They asked what my daughter had done, where the growth had gone. She replied that she didn't know. The operation was canceled. She was told to return the follow-

ing morning. A thorough examination revealed that her physical condition was perfect. They just can't get over it. It is indeed a miracle.—*M. R., New York.*

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Filled with Plenty

My daughter completed a splendid course in public school music; then was unable to obtain a teaching position. She spent a year and a half more in further study. After this two jobs were offered her, but she lost out on both through an almost fantastic combination of circumstances. The summer drew to a close, and there seemed no opportunity for her. She grew discouraged and wondered whether it was really worth while to spend time, money, and effort to get an education. I believed that there was a definite place for her and that it would come to her, but I felt the need of strength beyond my own. I asked Silent Unity to pray with me. At once a marvelous sense of peace and confidence came to me. Now I am very happy to tell you that an excellent position has been given to my daughter, one with many more advantages than any of those for which she applied. It came as a complete surprise to her.—*Mrs. M. R. H., Montana.*

I want to tell you of a demonstration of God's love and supply for His children. My husband's salary just about takes care of our own needs. With the approach of Christmas he began to worry about money for gifts. He is very generous and loves to give gifts at Christmas, but he could not see where even the tiniest gift was coming from for our friends and relatives. I talked to God about this problem, as I do about all our problems. Last week he got extra work that pays him more

than his regular salary. How filled with joy our hearts were!—*Mrs. C. F. M., Texas.*

He Shall Have Abundance

SOME WEEKS ago I wrote to you of the amazing good fortune that had come to me since I started using the prosperity bank drill. First I was promoted to assistant to the head of my department. Now I am myself a department head. All this is especially remarkable in view of the fact that once I was very ill with tuberculosis. Now I am well and doing well. I give the credit to Silent Unity and my other friends who had faith in God. I still pray with you often when I have a moment to myself.—*C. M., Missouri.*

Suffer the Little Children

LAST SUMMER I was staying with my three cousins in the country. One afternoon we went swimming in a creek that was a mile and a half from the house. Dark clouds came up, and there was thunder and lightning. My cousins were very much afraid of lightning. (I had been too until I learned The Prayer of Faith.) My older cousin, who is as old as I am, ran ahead and left me with the two younger ones. One is six and the other four. At first I was as afraid as they, but I knew it wouldn't help any to have the children think I was afraid. It would only make matters worse. The children were crying, and I had to carry the youngest one on my back. She was barefoot, and we had to go half a mile through thorny brush before we reached the highway. I hurried as fast as I could and kept saying The Prayer of Faith, and finally we reached the highway.

Now it was only a mile to the house, but between us was a house where there was a very bad dog. As we reached the house I told the children that God would keep us safe from the dog, and sure enough, the dog did not come out. Finally we reached the house. We were soaking wet, and I was very tired from carrying my cousin on my back and running most of the way. Since that day I always say The Prayer of Faith when I need help of the Lord and when I go to bed.—*B. B., Florida.*

Free from Cares

FOR FIFTEEN YEARS I drank whisky almost every day and couldn't stay off it. I got medicine from the doctor to help me stop, but it did no good. Then I wrote to you for prayers. In two days I stopped drinking. I haven't taken a drink since. All my friends are surprised but not half so much surprised as I am. In the old days I couldn't get a job because I drank so much. Now I have work almost every day. I am so grateful to you I can't put it on paper.—*M. M., New York.*

Love One Another

I WROTE TO YOU for prayers to help me in finding my right home. Friends prophesied that I would have a hard time finding the place I wanted, as I have three cats and another member of the family has a puppy. However I insisted that we loved our pets and that there was a right place for all of us.

A few days ago I heard of a place that was for rent at a reasonable price; in fact, it did not seem possible that the rent could be so low in the neighbor-

hood. We found that the house belonged to a woman. She had put in a private entrance and she and a dear old woman were living in the upstairs rooms.

This woman showed us around. When I told her of the pets she seemed dubious. She said the last tenants had owned a dog that made the owner very unhappy. She asked, "Suppose she will not have your pets?" I replied, "If she does not want my pets, then I shall not want her house, as I will know it is not my right home. I want my *right* home, where I can be happy." Her face lighted up as she exclaimed, "Are you a Unity student?" I assured her I was and had asked Silent Unity to help me find my right home.

The next day the owner called me by phone and told me she would be delighted to have me and my pets. She added: "I did say I didn't want pets, because the last family here had a dog and were unkind to it. That made me unhappy. But if you love your pets, I don't care if you have ten of them."

So you see the problem of the home has been worked out. I thank you for all your kindness.—*A. R., California.*

He Is My Refuge

TO THOSE who sometimes feel discouraged because they are unable to demonstrate Truth as quickly as persons who tell about it in your testimonial columns, I should like to pass along this word: Truth steadfastly held to even through years of difficulty brings results. "When the disciple is ready the master is ready also."

At intervals during the past four years I have asked you for prayers for my husband and for supply. Sometimes I almost gave up in despair, but somehow I

managed to hold onto faith—if at times it did get down to only a glimmer. Today I have a heart brimming over with gratitude.

My husband has lost all desire for drink. He is loving and kind at home. The bitter, scalding hatred of his brother has given place to tolerance. He is happily employed in work that he enjoys at a salary adequate for our needs. Money became available from a seemingly impossible source to enable him to take training, meet the expense of moving, and buy him transport.

I asked God to direct me to the right house, and quite casually I found this one. I had been told repeatedly by agents that the accommodations we wanted were quite impossible at the rent we were prepared to pay. This house is not only below the figure we were prepared to pay but it is what we have always wanted, a little house in a big garden near the sea and in the country. Truly our "cup runneth over."

To you, my friends in Unity who have pointed the way, whose letters and literature have been a continual source of help and inspiration, I say thank-you with my whole heart. God's blessing assuredly rests on you and your work.—*D. G., England.*

His Truth Is a Shield

THREE WEEKS ago while on an outing I was bitten on the ankle by a water moccasin. I immediately declared the Truth that there is only one power and that that is God. I did absolutely nothing materially. Upon my return to the city, thirty-six hours later, my ankle was swollen and the fang marks were very apparent. My wife called the doctor, who prescribed hot applications. He said that for "some unaccountable reason" the

poison had walled itself off in an area about the size of a half dollar. He believed that by the next day the poison would spread, and in that case serum would have to be given.

I am very grateful that at no time did I accept the materia medica thought but held fast to the idea of "God's perfect manifestation." I had no increase in temperature, much to the surprise of the physician, no pain, no negative reaction of any kind. In four days I was completely healed, without serum or other treatment from the doctor. I am very grateful for the Unity teaching, and I praise God for freedom from all limitation.—*S. K. G., Missouri.*

Study to Be Quiet

I WROTE to you about a month ago asking for help in finding some way to go to college this fall, preferably a music school. This morning I received a letter from a music school granting me a sum totaling six hundred dollars to be applied on tuition at that school. It is not to be paid back. I want to thank you for making this wonderful demonstration possible. I cannot express my gratitude the way I want to. I can only say that I shall try to be worthy of the service you have given me.—*D. B., Washington.*

THROUGH your co-operation in prayer W—— C—— made up all the schoolwork lost through his illness, passed successfully all his examinations, and received his degree. He obtained a position immediately, and for all these things both he and myself are very grateful. May God bless you every minute of every day. —*R. N., New Jersey.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Why can't I be happy? Why can't I keep others from making me unhappy?—*Questions asked of Silent Unity.*

You can be happy. More than that, happiness is a part of your divine birthright as a child of God. So far as God is concerned, the work of making you happy is finished; that is, He has provided the necessary means. You have to make yourself receptive to His good through prayer and faith and increased understanding, but in this also God will help you. He is helping you now.

True and lasting happiness is not something that comes to us full grown. God has planted the seed of it in our nature, yet we have to tend and cultivate the plant. Many things enter into the care of the plant of happiness; we learn by seeing a need and learning to satisfy it, as a young mother learns in caring for her child.

One of the important things we have to learn is that God is the first essential of happiness. Seeing this, we understand that no one person has power to make or mar our happiness; we perceive that people are important to us as they show forth love or some other quality of God.

Have you an impulse to fear a person or to think of him as inharmonious? Then remember that God has placed love within him. Look for this love; refuse

to give attention to anything less. In this way you will inspire the person to express the love of God toward you in all the dealings you have with him.

God is the only reality and power in your life. Affirm this, pray over it, think about it. When you see that God is the only real power in your life you will see that there is no need for you to fear any person or thing. The important issue is God and your increasing ability to receive happiness from Him by obeying His laws.

How do we know what God's plan for us is? How can we tell whether we are doing what He would have us do?

These questions are causing me a lot of grief. I read an article about a young man who was converted and became a preacher. This made me think that unless I became a preacher I was not saved nor a Christian.

I am a young married woman, very happy with my husband in a lovely home, which I love dearly. Can you please straighten me out? To be a homemaker is my sincere desire, but my nerves seem to say, "How about God's will for you, His plan?" When I say, "Thy will be done," a terrible fear comes over me, a fear that something will take me from my husband and home. What does "Thy will be done" mean? To me at present it simply means that I am not entitled to what I want in this life but to what God wants—and how can I tell what this is?

I really try to please God in everything I do, but the thought strikes me, "If you don't give up your home and husband and become a preacher, then you love them more than God, which is wrong."—*From a letter received by Silent Unity.*

God is love and His will for you is happiness. Jesus Christ must have known many thousands of

persons during His busy career, yet He selected only twelve to be His apostles. We invite you to consider the significance of this.

Mark records that Jesus, at the very end of His ministry, said "unto the eleven themselves" as they sat at meat: "Go ye into all the world, and preach the gospel to the whole creation." We need not conclude from this, however, that He meant for every follower of His to become a preacher in the orthodox sense. If this thought were carried to its ultimate conclusion, in the millennium we should have the spectacle of every person preaching the gospel in his own pulpit—but without one hearer! For all the other saved children of God would likewise be preaching, and without congregations. God is a sane God. He is love, wisdom, and order. Let us consider Him and you in this light.

You can learn God's plan for you by asking Him for it and then listening in the silence, with utterly receptive heart, for His answer. When you are puzzled by any issue, ask God for guidance very often. You can receive any good from Him. Believe this and ask that His guidance be clear, unmistakable. When His reply comes you will know it without any doubt. Furthermore you will accept His way without fear or reluctance. In fact, you cannot possibly fear God when you know Him as love.

When there is any fear in your heart you may know that you are working in a personal way and closing your mind to God's loving guidance. God is love; His way for you is happiness. Your sincere desire is to be happy with your husband as a homemaker. If that represents happiness to you in your present state of spiritual development, God will not coerce you into something else. He uses His children in their own spheres;

he gives them happiness and prepares them to serve Him in a higher way.

Reluctant servants are of little use to Him. It is true that some of His messengers have been reluctant when He first called them. Moses hung back at first, but only until he had the divine assurance of all needed help; then he gave himself wholeheartedly to God's work. Had he not given himself wholeheartedly, he would not have been able to lead the chosen people out of Egypt and to the Promised Land.

When you get a leading that makes you puzzled and fearful, you may be sure that you do not interpret it correctly or else it is not from God.

Try to learn the will of God; that is excellent. Open your heart to Him consciously, in entire faith. You need have no hesitation in doing what you are divinely sure is His will for you; but do not confuse His will with old subconscious notions that God is unreasonable.

God is love. You would not fear to do something on faith for your mother or for some other person you loved devotedly, yet such a person would be manifesting only a little of the love that is of God. To those who truly believe God to be love "Thy will be done" is the most joyous of prayers.

There is a reason for your being where you are. You are there to learn something essential to your soul's development. Serve God to the very best of your ability right where you are. When He wants to use you in another place He will, if you keep yourself receptive to His guidance, transfer you in a way that will yield happiness, not grief, to you and to those you love.

VOLTAIRE SAID: *Toleration is the first law of man*

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

"Wonderful Work"

A girl of nineteen threw herself down on the ground in a cotton patch and asked God to help her get an education and find a place for her in the world. Her prayer was answered almost immediately, for she found the way to educate herself, but she was led into a work entirely different from any that she had planned. It was taking care of homeless, "subnormal" children.

Mary McLeod tells the story of this woman (Mrs. A—— W——) in May *Progress.* It is the story of a faith that is accomplishing miracles and is called "Wonderful Work." It will inspire and thrill you.

"Another Boy in the House"

Many English boys and girls are meeting problems as they travel to new homes "for the duration." This situation brings problems to the boys and girls who have to make room for another child in their home, who must share their toys, and their room, and even their mother and dad with someone else.

Bobby had to meet this situation when his English cousin came to live with him, and how he did it is told in the story "Another Boy in the House," in May *Wee Wisdom.* The boys and girls who read it will get a new idea of sharing.

Doctor Houston Solves Another Problem

Hester Palgrave found it impossible to get along with her husband no matter how hard she tried. Bitter quarrels and distressing scenes became more and more frequent, and at last she decided to return to her parents' home. But first she would talk to Doctor Houston, an old friend. His practical advice and the way it worked out is told in a two-part story, "A Sure Retreat," appearing in *Weekly Unity* in May.

A New Life through Prayer

Someone has said that God's will for us is infinitely more interesting and vital than anything we could think of for ourselves, and this is clearly illustrated in the case of a Texas farmer, A. D. Purvis, who found his life uninteresting and barren. He prayed to be made an instrument of God, and he had the courage to follow the call that came to him. He opened a grocery store, and he operated it from a new angle. How he did this is told in a true story, "God's Mercy Store," by Elizabeth Andrews. It appears in May *Good Business.*

Making Things Work for You

"It is easy to believe that the 'things of God' would work for the good of God-loving men, but what about those things which we say are not in accordance with God's will? Do they work together for the good of those who love God rather than for the good of those who do not consciously love Him?"

This and other Truth questions are answered by Bertha M. Russell in an article, "Working with Things," appearing in May *Daily Word.*

A Great Adventure

"The change Unity has made in my life! It has guided me to the realization that living the Christian life is a great adventure. I used to be lonesome, I was tied down with small children, and I had no one to talk to, but now I find companionship everywhere. My husband has a good job, and we have a new home. What more could one ask?"

This friend in Ohio is one of thousands of students who have been helped through study of the Unity Correspondence Course. This course of study makes it possible for you to have the personal help and guidance of Unity teachers, who assign your lessons and grade your papers. If you are interested, a card or letter addressed to Unity Correspondence School, 917 Tracy, Kansas City, Missouri, will bring you full information without obligating you.

Unity Literature Goes to Warring Countries

When a country is in the darkness of war most people are unable to carry on in a normal way. Privileges and luxuries, even necessities, are relinquished without complaint. Many persons who formerly received Unity magazines regularly are now unable to subscribe for one reason or another. It may be lack of funds or perhaps war regulations that prevent the sending of money. Whatever it is, Unity School wants no one in a warring country to be without the help and comfort of Unity literature at this time.

A fund has been established to supply literature for these friends, and generous students all over the world have contributed to it. If you are living in a country that is at war and you are not able to renew your sub-

scriptions for any reason, just let us know and we will renew them through this fund. If you know any persons in foreign lands who would be helped by a subscription for a Unity magazine, send us their name and address and the magazine they prefer, and the subscriptions will be entered without obligation.

If you wish to help in making this work possible you may send a love offering which will be placed in this special fund. Address your letter to Help-One-A-Month Club, 917 Tracy Avenue, Kansas City, Missouri, and mention that you wish your gift to be used in helping friends in foreign lands.

"Go Ye into All the World, and Preach the Gospel"

These were among the last words of the Master, and they are being followed by earnest Truth students who are seeking to spread Truth to the farthermost ends of the earth. From Alaska a friend writes that she finds many of the Eskimo people receptive to Truth and interested in Unity literature. The magazines and pamphlets are passed from person to person and read and reread.

In the United States as well as in far countries magazines and books are sent to prisons, nurseries, schools, and libraries. Wherever there are underprivileged or unfortunate people Unity literature is sent free through Silent-70, the missionary department of Unity School. This work is supported through the loving co-operation of friends who like to help others in this constructive way. A card or letter addressed to Silent-70, 917 Tracy, Kansas City, Missouri, will bring you a free bulletin that fully describes this work.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the distribution of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Box 115 (mailing add)

Long Beach—Louise Newman, Unity soc, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, Unity cen, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Michigan

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, Woman's club

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, 411 S Florida

Miami—May Cornell Stoiber, Unity, 128 SE 3

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1120-21 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 117 N Park pl

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Ft Wayne—Cleo Lee (LT) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LT) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 502 E Oak (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LT) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes (mailing add)

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, (LT) 3540 Paseo (mailing add)

Lee's Summit—Nora Lee Stevenson (LT) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn and Estelle Taylor Key, Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add)

Omaha—Unity Center, 423 Electric bldg

NEW JERSEY

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT)

Unity, Franciscan hotel

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Mabel Peck, Unity Center, 414 Delaware

Chautauqua—Ella Richards, Unity Classes, 49 Scott

Elmira—Elise Rosenburg (LT) Unity, 312 Lake

Flushing—Renee Klaus (LT) Unity cen, 135-42 40 rd

New York—Georgiana Tree West, Marion Rodgers (LT) Josephine Siemon (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 137 W 110; Sharlee Thompson (LT), 143 E 39 (mailing add)

Rochester—Raymond Barker, Unity, 29 Gibbs

Syracuse—Raymond Barker, Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High

Avon Lake—Margaret Jones (LT) Unity, Congregational Church

Canton—Jessie Maloney, Unity, 203 6 st N W

Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison

Cleveland—Earl B. Anthony, Unity, Hotel Cleveland

Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia

Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg

Marion—Fannye Treaster (LT) Unity cl, City Library

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Youngstown—Everett St. John (LT) Unity cl, YMCA

Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20

Baker—Christopher Scott, Unity, Baker hotel

La Grande—Christopher Scott, Unity, Sacajawea hotel

Klamath Falls—Marion Clifton (LT) Unity, Elk hotel

Medford—Marion Clifton (LT) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel

Pittsburgh—Martha Anthony, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1518 Polk

Dallas—Hobart and Ruth Gillespie (LT), Minerva Hursey, Unity, 1530 Allen bldg

El Paso—F. E. Andrews, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel

Houston—Lillian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel

Kennewick—Christopher Scott, Unity, Masonic temple

Seattle—Paul Rigby, Unity soc, 1905½ 3 ave

Wenatchee—Christopher Scott, Unity, Cascadian hotel

Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mercedes Fossler (LT) Unity, Governor Cabell hotel

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White

Milwaukee—Elmer Gifford (LT) Unity cen, 301 Bankers bldg

CANADA

Edmonton—Nora Elliott, Unity, 304 Empire blk

Regina—Maidie Van Etten (LT), Regina Truth cen (Unity), 404 Drake hotel

Toronto—Herbert J. Hunt (LT) Unity, 2249 Yonge

Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Belgica blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5

Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

Unity Literature in Spanish

For the convenience of those who are interested in the Unity literature now available in Spanish, a special order form has been printed listing the names of the Spanish literature both in English and Spanish. We shall be glad to send one to you upon request.

Good News

From New York a radio listener writes: "With so much grim news coming to us these days over the radio, your friendly, inspirational programs meet a more urgent need than ever before."

It is truly good news that God is still king of the world and that when men tire of darkness and war and hate and turn again to His love and goodness, peace will reign on earth. The Unity radio programs, broadcast from coast to coast each weekday, help you to keep your heart turned toward God and to establish peace and harmony in your life. If you are not now a radio listener write for a schedule giving the stations and time of broadcast so that you may enjoy this privilege. The schedule will be sent you free of charge.

A Gift for Mother

A book is a gift that Mother will treasure all year long. Each time she picks it up to read she will be reminded of your love

and thoughtfulness, and every day will be "Mother's Day." *Letters of Myrtle Fillmore* makes an especially appropriate gift for Mother's Day, because it is simple and friendly yet presents the practical solution to many Truth problems. Myrtle Fillmore was often called the "Mother of Unity," for she mothered thousands of people all over the world who wrote to her for spiritual help and guidance through the years of her ministry. This book is made up of excerpts from her letters to these people.

"I meditate on all thy doings; I muse on the work of thy hands."

True meditation is the foundation on which the practice of the silence is built. For it is

through completely centering your thoughts on the affirmation or denial you are using that you are enabled to enter into a Truth consciousness. If you have difficulty in organizing your thoughts when entering the silence or if you have any question in your mind about this form of prayer, you will want to read E. V. Ingraham's booklet *The Silence*. (The lesson on meditation is on page 23.)

How to Achieve Perfect Happiness

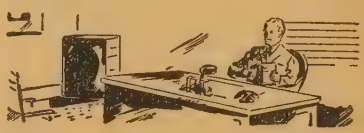
Does this sound impossible and impractical in a world of seeming turmoil and chaos? What steps may we take to acquire material prosperity, health, love, and joy?

Everett M. Webber gives the answers to these questions in a series of four vital articles, the first one appearing in June *Unity*, which takes up the question of material prosperity from the receiving and giving angles.

These articles, comprised under the general head of "Fulfilling the Laws of Happiness," are so simply and plainly written that beginners in Truth can easily understand them, yet they contain many deep spiritual laws. If you have any friends who are not happy, be sure to send them a subscription starting with the June issue. These four articles will give them a new consciousness of prosperity, health, and happiness.

A Doctor in Missouri Writes

"Three years ago I was introduced to Truth by a friend who saw that I needed it to help me recover from what was called a nervous breakdown. From the first day that I read Ernest C. Wilson's book *The Sunlit Way* I began to recover. I am now



quite well and enjoy passing on to my patients the blessings to be gained from Truth."

The Sunlit Way helps to build a deep trust in God and it is through this trust that the cause of mental troubles, inharmony, lack, or other undesirable conditions is dissolved. Each of the sixteen chapters carries a message that will help you to apply the teachings of Jesus Christ in your everyday living and help you to travel "the sunlit way of Truth." The practical ideas in this book can be used in your everyday living.

Purpose of the Braille Work

When *Lessons in Truth* was first put in Braille for the blind the plan was announced in the November 5, 1921, issue of *Weekly Unity*. This announcement gives the purpose of the Braille work:

"Let us give to those who are denied the sunlight, a knowl-

edge of that inner light 'which lighteth every man, coming into the world,' that they may be comforted and cheered by that ever-burning flame of Spirit right at the heart of their being. Thus will they be enabled to lay hold of the Truth which can restore the vision."

This purpose has remained the same during the years, and the work has grown until now *Wee Wisdom, Daily Word,* and *Finding the Christ* (a booklet) are available in Braille (Grade 1½). Also blind students of Truth may now write to Silent Unity for help and guidance and they receive a reply in Braille. *Lessons in Truth* and *Finding the Christ* are sent without charge to libraries and homes for the blind, and subscriptions for *Daily Word* and *Wee Wisdom* are sent free to blind persons.

These Braille editions are expensive, but through the love offerings of those who wish to give thanks for the blessing of their own sight this work is being carried on, spreading the knowledge of that inner light "which lighteth every man, coming into the world."

From Darkness to Light

Mrs. L——, of Akron, Ohio writes of the blessings she received from reading *God Is the Answer,* by Dana Gatlin: "I have just finished reading *God Is the Answer,* and I expect to reread it and let some of my friends read it. It has helped me to understand my own self better; it gives me courage to keep on trying. A year and a half ago I was very much in the dark as to what to do; now I know I can trust God to lead me through."

This letter is typical of hundreds that have come to us from friends telling us how *God Is the Answer* has helped turn darkness into light for them. Its fourteen chapters, some of which are "Make Room for God," "The Charmed Circle of God's Love," and "My Victorious Spirit," are filled with practical ideas that will help you bring into your life the good you are seeking. Through your study of this book you can come closer to God.

"Like a Pleasant Walk"

"I think God always finds a way to reach every heart and mind, and I am so glad that *Progress* is as it is: cheerful, humorous, chatty, and its heal-

ing Truth presented so interestingly to minds that might resist if they thought they were to be instructed. It is like a pleasant walk, with new beauties to be seen at each step." (E. M. L., California.)

The editors of *Progress* believe that Truth is the most interesting subject in the world, and that is why they try to present it in an interesting and entertaining way. Most of the stories in *Progress* are written from personal experiences and the articles are intimate glimpses into the lives of people who are using Truth in their everyday experiences. "Young" people—from the teen age to the seventies—enjoy *Progress*.

From a Training School Student

"The time I spent at Unity Farm in August was one of great illumination and spiritual growth. I received much inspiration from the classwork and the contact with teachers who seemed truly filled with the Spirit. I came in close association with other students and I feel that I made many lasting friendships. Everyone from the office force to the custodian seemed to make a special effort to keep the students comfortable and happy."

Working with God

Does it sometimes seem to you that everything goes against you, that no matter what you attempt, something prevents you from reaching your goal? This is a good time to try the practical suggestions offered in Gardner Hunting's book, *Working with God*. In it he explains how to work with the law of good, of God, and how to make it work for you. There are twenty-one chapters in this book.

Love and Happiness Problems

In his book *Master Class Lessons* Ernest C. Wilson says: "You may be one of those who have 'love problems'—and who has not, if we include in problems of love the sensitive business of getting along with people, of growing up emotionally in such a way as to grow with others instead of away from them?"

In his chapter on "The Master's Way of Love and Happiness" Doctor Wilson tells how to solve these problems in the Christ way, and how to grow up emotionally. There are six lessons in all in this practical book.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again ..... flexible $2; cloth	$1.00
	*God a Present Help ..... flexible $2; cloth	1.00
	God Is the Answer ..... flexible $2; cloth	1.00
	How I Used Truth ..... flexible $2; cloth	1.00
	How I Used Truth ..... *French, German*	.75
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *Italian*, $.75; *Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father ..... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	New Ways to Solve Old Problems ..... flexible $2; cloth	1.00
	Six-Day Healing Practice, A (Formerly Directions for Beginners) *Spanish*, $.10; *German, English*	.25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing ..... flexible $2; cloth	1.00
	Divine Remedies	.50
	Jesus Christ Heals ..... flexible $2; cloth	1.00
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	You Can Be Healed ..... flexible $2; cloth	1.00
For the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	You and Your Child ..... flexible $2; cloth	1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ ..... *German, Swedish, English*	.25
	Have We Lived Before? ..... flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Prosperity ..... flexible $2; cloth	1.00
	Sunlit Way, The ..... flexible $2; *English* or *German*, cloth	1.00
	Unity's Fifty Golden Years ..... de luxe $3; paper	1.00
Devotional	All Things Made New ..... flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis ..... flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
For Advanced Study	Christ Enthroned in Man ..... flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	*Teach Us to Pray ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? ..... *German* or *English*, cloth	1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The ..... *French, Dutch, English*	.10
	*He Passed This Way	.10
	Holy Bread	.10
	Joy Cometh	.10
	*Life Is Consciousness	.10
	One Perfect Gift	.10
	Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	How Jimmie Came Through	.50
	*Jet's Adventures	1.00
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

How Blessing and Sharing Multiply Your Substance

Jesus used these simple acts when He blessed the loaves and fishes and divided them until there was more than enough to feed the five thousand. This law still works today and is one of the principles upon which the Prosperity Bank drill is based.

Each day, for seven weeks, you bless the substance you have and acknowledge that it is a gift from God. You share your blessed coins by sending UNITY magazine to friends who need inspiration and help. You may send one, two, or three subscriptions. If you wish you may send your own renewal or subscription.

Silent Unity will pray with you for your success and prosperity as you use the drill. Fill out the blank below today and begin to demonstrate through blessing and sharing your substance.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for my prosperity. I will use the drill seven weeks and save $3 for the three *Unity* subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

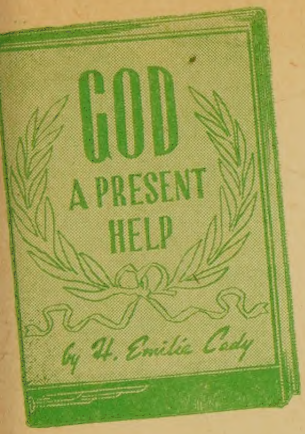
SENDER'S NAME .....

Street .....

City ..... State .....

U-5-41

An Ideal Book for Summer Reading



MANY persons who devote time to special reading during the fall and winter months experience a letdown of interest and effort when warm weather sets in. Yet this is the very time when a spiritual "boost" is needed, and GOD A PRESENT HELP, by H. Emilie Cady, is just the book to meet this need. Written in simple language, it is interesting to read, easy to understand, and rich in inspiration.

WILL YOU JOIN OUR GROUP?

Because we believe that GOD A PRESENT HELP is ideal for summer reading and that it will help and bless anyone who gives time to it, we are suggesting that our friends begin June 1 to read or review this book. Will you join our group and see what inspiration you will receive from spending even a few minutes with it each day?

A FREE READING GUIDE

You can obtain a copy of GOD A PRESENT HELP from your Unity center or by writing to Unity School. With your copy you will receive a free booklet, HOW TO PROVE GOD A PRESENT HELP, to guide you in reading your book. GOD A PRESENT HELP is priced at $1 in cloth; at $2 in flexible binding.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MISSOURI

UNITY TRAINING SCHOOL

Opens May 26 at Unity Farm

Write for Prospectus

Unity Training School, 917 Tracy Ave., Kansas City, Missouri

Affirmative Evening Prayer

H. P. Nicholls

I am thankful to God for the blessings of life, for this day that is past and its glories. I compose myself for sleep with perfect peace in my heart, with love for all people, and with thoughts of good will and blessing for everyone. I know that peaceful sleep will come upon me, wherein my mind and my body will attain to perfect and restoring restfulness. I am aware of God's love around and about me. I feel the holy presence as I sink into reposeful sleep. I know that the everlasting arms infold me as the angels of God minister unto me, as I am borne to rest upon etheric wings of peace. I quietly, joyously, trustingly relax into sleep, and I am truly thankful. Amen: so be it.

UNITY